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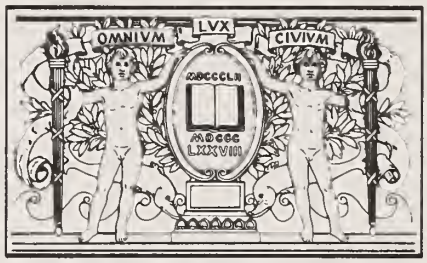

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JOHN LOTHROPP

(1584-1653)

A Puritan Biography & Genealogy

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JOHN LOTHROPP
(1584-1653)

A Puritan Biography & Genealogy

"Blessed are the pure in heart:
for they shall see God."
(Matt. 5:8)

RICHARD WOODRUFF PRICE

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Richard Woodruff Price is accredited by the Genealogical Society of Utah and specializes in the research problems of English-descended families, with special emphasis on Colonial and Norfolk families. His associates have professional expertise in lineage problems that span the globe and most record types over the past five centuries. He has been involved in genealogy professionally since 1969, has made regular research trips to England since 1974. He was a contributing author to *The Source: A Guidebook of American Genealogy* and has presented papers for the National Genealogical Society and Utah Genealogical Association conferences. He was a founder and president of the Association of Professional Genealogists and president of Utah Genealogical Association, Professional Chapter. He is completing studies for an M.A. in Family and Local History at Brigham Young University.

Contents

John Lothropp: Reformer, Sufferer, Puritan, Man of God 7

Time Line of John Lothropp's Life 22

Maps of England and New England 23

Six-Generations of Lothrops in England and America 24

Pedigree of John Lothropp 33

Selected Famous Descendants 34

Name Index 35

Place Index 38

Pedigrees Showing 27 Prominent
Descendants of John Lothropp ..... End Piece

To his numerous and ever increasing family,
and to all who love the name and memory of
JOHN LOTHROPP
This work is respectfully dedicated

PREFACE

John Lothropp has been ranked as one of the four most prominent colonial ministers in America. His spiritual and political strength not only was emulated by his sons and daughters, but has been evidenced in the lives of thousands of his descendants in the past four centuries. They include presidents of the United States, a prime minister of Canada, authors, financiers, politicians, and last but certainly not least, key leaders among religious groups throughout the centuries and spanning the continent.

To commemorate the 400th anniversary of the birth of John Lothropp, a grand old Puritan whose life seems to have perfectly mingled intense integrity and boundless charity for others, I have prepared this second revised edition of his history and genealogy. Because he is my ninth great-grandfather, it has been a labor of love as well as professional dedication.

Special thanks are due to the countless hours invested by the professional staff of Richard W. Price & Associates, particularly Andrea C. Osinchak; the talents of genealogist and historian Arlene H. Eakle, genealogist Gary Boyd Roberts who prepared the descending pedigrees, and Lavina Fielding Anderson of Editing, Inc., who honed and polished the final manuscript.

Although any research project of this magnitude owes a great debt to many libraries, special appreciation goes to the staff of the Sturgis Library in Barnstable, Massachusetts, which houses the Lothrop Bible.

The Collegiate Church of Saint Martin, Lowthorpe Parish.
(Frontispiece in Rev. Elijah Baldwin Huntington, *A Genealogical Memoir of the Lo-Lathrop Family* [Ridgefield, Conn: Julia M. Huntington, 1884]).

JOHN LOTHROPP
(1584-1653)
Reformer, Sufferer, Puritan, Man of God

In the East Riding of Yorkshire, 180 miles due north of London, lies the small parish of Lowthorpe. The old Danish termination *thorpe,* usually altered to *throp,* refers to an outlying farmstead or hamlet. The Lowthorpe church, dedicated to Saint Martin during the reign of Richard II (1377-1400), was originally a very handsome structure; but in the twentieth century it stands partially ruined and the tower and chancel are almost entirely overgrown with ivy. The Gothic architecture of the church indicates that it was built about the time of Edward III (1327-77). One of its chaplains, not surprisingly, was Robert de Louthorp.

Today the parish has 181 residents; but the family names of Lowthrop, Lothropp, Lathrop, and other variations scattered around the world derive from this parish. John Lothropp, a man historians called "vexed and troubled," was born here and would make his influence felt in the religious life of two countries.

From early English histories we discover interesting entries about various Lowthorpes of this parish and its vicinity:

1216– Walter de Lowthorpe is elected sheriff of Yorkshire

1287– Robert and Richard Lowthorp of Whepsted, Suffolk, are licensed by Edward I to give land in support of certain chaplains celebrating mass daily in the chapel there.

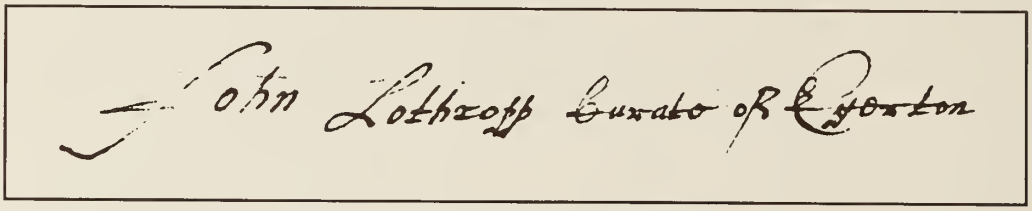
1292– Walter de Lowthorpe is summoned to answer to King Edward I for attempting to regulate the distribution of beer of his tenants without a license from the king. Walter defends himself on the grounds that distributing beer had been an ancient custom of his ancestors.

1474– Robert Lowthorp of Bridlington makes his will, which was proved at York. He gives his landed estate to his relatives in Cherry Burton and Lowthorpe.[1]

The proven pedigree of John Lothropp begins with John Lowthrop, his great-grandfather. Early in the sixteenth century, John Lowthrop was living in Cherry Burton and held extensive lands there – and in neighboring areas. He appeared on a Yorkshire subsidy roll where he was assessed twice as much as any other inhabitant of the parish because he owned at least twice as much property. John Lowthrop's estate went to his son Robert.

Robert must have been shrewd or lucky or both, for during his lifetime, those properties increased considerably. Robert's oldest son, Thomas, was born in Cherry Burton. About 1576 Thomas moved to Etton, the parish bordering Cherry Burton, and it was there in 1584 that his son, our John, was born. Thomas died in Etton in 1606 when John was twenty-two years old and a student at Cambridge.

Little is known about John until his matriculation at Queens College, Cambridge, in 1601. He received his Bachelor of Arts degree in 1605 and, in 1607, on his twenty-third birthday, John was ordained a deacon by the Bishop of Lincoln and began service for the Church of England as a curate of Bennington, Hertfordshire. After graduation in 1609 with a Master of Arts degree, John Lothropp was admitted as the perpetual curate in charge of the Egerton Church in Kent, a parish four miles east of Eastwell and forty-eight miles southeast of London (see map, p.23). This was the second and last parish in which he officiated for the Anglican Church. The Egerton Church was a beautiful structure standing on the summit of a rounded hill and visible from a great distance. On 10 October 1610, while curate of Egerton Church, John was wed in the neighboring parish of Eastwell to Hannah Howse, the daughter of John and Alice Howse. John Howse was rector of Eastwell, the church to which Egerton was a curacy. John had, coincidentally, been the curate at Egerton previously.



Signature of John Lothropp
("Egerton Bishop's Transcripts, 1616-17." Canterbury Diocesan Record Office. Canterbury, Kent, England. Photocopy acquired by Matthew J. Copus.)

During the decades preceding John Lothropp's ordination to the curacy, important developments occurred within the Church of England. James I followed Elizabeth in striving to reduce the influence of Puritanism upon the Anglican Church, both preferring the more ornate and ceremonious high church.

Richard Bancroft, known for his anti-Puritan zeal, was advanced to the position of Archbishop of Canterbury in 1604. He drew up a list of articles which had to be assented to by all ministers in and about London. Among these articles were:

1. "That everyone that is baptized is regenerated."
2. "That the minister's power in forgiving sins is not merely declarative."
3. "That the voice of the people is not required in the choice of the minister."
4. "That the Church of Rome is a true church, and truly so-called."[2]

In July of 1604, King James proclaimed: "We have thought good to give time to all ministers disobedient to the orders of the Church, and to ecclesiastical authority here by law established, until the last of November now next ensuing, to bethink themselves of the course they will hold therein. In which meantime, both then may resolve either to conform themselves to the Church of England, and obey the same, or else to dispose of themselves and their families some other way, as to them shall seem meet."[3]

Following this and other similar declarations by the King and the Church, three hundred Puritan clergymen withdrew from the Church of England, complaining bitterly of the trials and privations to which they were reduced. John Lothropp would later join the Puritans as he sought to follow his own convictions.

At Egerton, John Lothropp labored faithfully as long as he could approve of the ritual and government of the Anglican Church. But when he could bear it no longer, he renounced

his orders to fulfill the ministry to which his conscience and his heart had called him. In 1623, at the age of thirty-nine, with five children to support – a sixth died in infancy – John left the Church of England and subscribed to the teachings of the Independent Church, often called the Separatist or Congregational Church. This nonconformist denomination was founded secretly in Southwark, Surrey in 1616. A major reason for its break from the Church of England was the dispute over whether authority of leadership came from God to the church to the minister or from God to the people to the minister. The right of the people to choose their own minister in the Congregational Church today has its root in this early movement.

In 1624, John Lothropp was called to succeed the Reverend Henry Jacob, the first minister of the Independent Church, who had resigned his position of eight years in London to leave for Virginia. The congregation of Jacob and Lothropp was often violently assailed by the Anglicans, and its meetings were interrupted, but the congregation remained steadfast.

Charles I, who came to the throne in 1625, tried to make all political and religious institutions conform to his will. He found Parliament uncooperative in fulfilling his wishes, so he tried to rule alone. He had to raise his own money by reviving obsolete customs and duties. He levied tonnage and poundage (import/export duties). He revived compulsory knighthood, requiring every subject whose income was forty pounds a year to accept knighthood or pay a fine. (English men preferred the fines to the obligations of knighthood.) The king sold monopolies, titles, and church positions to the highest bidder and enforced the collection of fines against Roman Catholics who refused to take an oath of allegiance. He mortgaged crown lands, pawned the crown jewels, and collected free gifts from knights and other selected persons. He defied Parliament by levying taxes without approval, rousing particular furor by levy of Ship Money. This was a tax usually imposed on port cities to build and equip warships which Charles extended to all communities.

King James I.

Archbishop William Laud.

William Laud, Bishop of London, equalled the singlemindedness of his sovereign in his opposition to the Puritan movement which had begun in the 1500s. The Puritans wanted simpler forms of worship and stricter controls over morals. Bishop Laud, with the cooperation of King James I and his successor, Charles I, had canons decreed for the excommunication of all who opposed him and his doctrines, or who did not affirm that the Church of England was the true apostolic church. Any persons who separated themselves from the Church

"and [took] unto themselves the names of another church not established by law" could be accused of heresy. Repeated offenses could lead to charges of high treason, punishable by death, usually by burning at the stake.

In 1633, Charles I elevated Bishop Laud to Archbishop of Canterbury and empowered him to reform the entire Church of England. Laud, determined to impose a uniform system of worship on all Englishmen, outlawed unadorned buildings and simple services, reviewed and licensed all publications, held public burnings of books and pamphlets which did not pass the censor, denounced landowners who were encroaching on church lands for private profit, and ordered inspection tours of all parishes to determine the orthodoxy of the clergy and the use of the Book of Common Prayer.

Together, King Charles and Archbishop Laud prosecuted scores of Puritans on charges, real and imagined, before the king's courts. Cruel punishments, long unused, were revived; branding, nose splitting, amputation of ears, enormous fines, and long imprisonments.

Laud sent out a mandate ordering constables and other authorities to seek out groups who might be having religious meetings not under Anglican jurisdiction. When they found such private and illegal church gatherings, they were to seize, apprehend, and attack all persons involved, and to keep them in safe custody until they could be dealt with by the established clergy. A special watch was kept on eleven congregations in London, one of which was John Lothropp's group.

Unable to locate Lothropp himself, Laud sent agents to ferret him out in the secret nooks where a group of "rebels" might meet. On 22 April 1632 Reverend Lothropp's group met for worship as usual, in the house of Humphrey Barnet, a brewer's clerk in Black Friars, London. Suddenly, the room was invaded by a ruffian band led by Tomlinson, Laud's warrant-officer. They overpowered the Christian group's resistance and seized forty-two men. Only eighteen escaped. Handed over in fetters, they lingered for months in Newgate prison, which had been made for felons.[4]

Henry Jacob's church in Southwark interrupted by officers and carried before the House of Lords.
(John Waddington, *Surrey Congregational History* [London: Jackson, Walford & Hadder, 1866], facing p. 26).

In 1633, while Lothropp was incarcerated, a split took place in the Independent Church. Those who irrevocably denied that the established church was true and rejected infant baptism, broke off under the leadership of John Spilsbury and later joined the Baptists. The remainder continued loyal to Lothropp.

By the spring of 1634, all but John Lothropp were released from prison on bail. As their leader and the chief offender, he was deemed too dangerous to be set free. It was said of Lothropp that "his genius will still haunt all the pulpits in ye country, when any of his scolers may be admitted to preach."[5] During his stay in prison, John Lothropp became convinced that the superstitious usages of the Church of England were wrong and he rejected their ceremonies as relics of idolatry. With a desire to reform the Sacrament of bread and wine, and to abandon the use of the surplice (a gown worn by the clergy), the sign of the cross in baptism, and other outward ceremonies and forms, Lothropp joined hands with the Puritans, even though he did not agree wholeheartedly with their religious views.

Even as he took this stand virtually guaranteeing to keep him behind bars, a fatal sickness weakened his wife, Hannah, and left her near death. The "New England's Memorial," (1699), by Nathaniel Morton gives this touching account of the incident and the events which followed:

> His wife fell sick, of which sickness she died. He procurred liberty of the bishop to visit his wife before her death, and commended her to God by prayer, who soon gave up the ghost. At his return to prison, his poor children, being many, repaired to the Bishop at Lambeth, and made known unto him their miserable condition by reason of their father's being continued in close durrance, who commiserated their condition so far as to grant him liberty, who soon after came over into New England.[6]

At Hannah's death, the seven surviving Lothropp children ranged in ages from five to eighteen years. One source indicates that Lothropp's followers dressed the children in their best and presented them to Archbishop Laud, demanding to know who was to care for them.

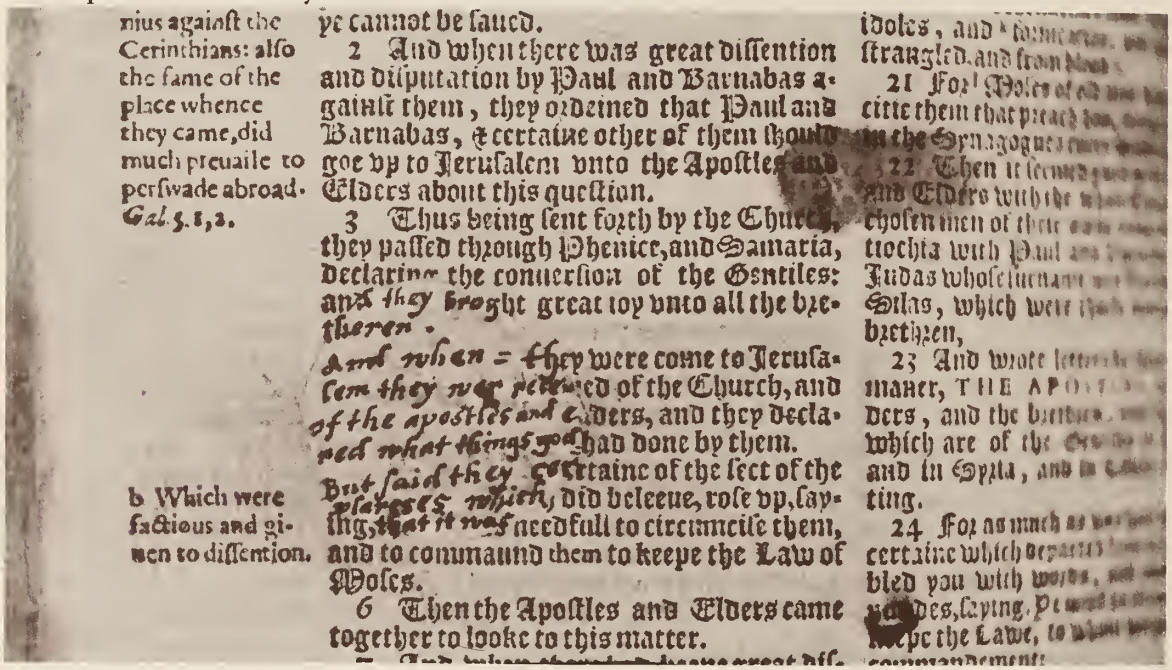
After the death of his wife, Lothropp petitioned for liberty to go into foreign exile, and the petition was granted 24 April 1634. He was required to give a bond and his word that he would not "be present at any private conventicles [gatherings]." He did, however, delay his departure long enough to reorganize the meetings of his congregation, which was joined at this time of crisis by William Kiffin's group. On 12 June 1634, order was given by the High Commission Court that "John Lothropp, of Lambeth Marsh, be attached if he appear not on the next court day." When he did not appear, an order was given that Lothropp was to be imprisoned again if he did not appear in court on June 19. He did not appear, and another deadline, October 9, passed. Finally, on 19 February 1635, Lothropp and his compatriot, Samuel Eaton, were ordered taken into custody for contempt. By this time, however, Lothropp was in New England. John, accompanied by six of his seven living children, thirty-two members of his church, and many others, had sailed on the *Griffin* from London to Boston. Eaton did not fare as well and reportedly died in a London prison 31 August 1639.

This band of Puritans left for New England filled with confidence that they could create a new world. They believed that God would bless their efforts with prosperity. They intended to apply their doctrine, that each person is responsible for his or her own salvation, directly to their experience in the new land. They defined social good in terms of the free individual: individual effort, plus public service, equals private profit.

New England offered a rare opportunity to show that Zion could be built by a group of people who shared the same orthodoxy. As John Winthrop, governor of Massachusetts, declared: "Wee shall be as a Citty upon a Hill, the eies of all people are uppon us; soe that if wee shall deale falsely with our god in this worke wee have undertake and soe cause him

to withdrawe his present help from us, wee shall be made a story and by-word through the world."[7]

The trip across the Atlantic was uneventful. John Lothropp apparently owned the only Bible aboard ship. While reading it one evening, he fell asleep; hot tallow from the candle dripped onto several pages, burning a hole through them. John later obtained paper and pasted it over the partially burned pages, then hand-printed from memory the lines of scripture which had been destroyed. This 1606 Bible is on display in the Sturgis Library in Barnstable, Massachusetts, in a room of John Lothropp's original house, now restored and made part of the library.



nius against the Cerinthians: also the fame of the place whence they came, did much preuaile to perswade abroad. *Gal.5.1,2.*

ye cannot be saued.

2 And when there was great dissention and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, & certaine other of them should goe vp to Ierusalem vnto the Apostles and Elders about this question.

3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conuersion of the Gentiles: and they brought great ioy vnto all the brethren.

And when they were come to Ierusalem they were receiued of the Church, and of the apostles and elders, and they declared what things God had done by them.

b Which were factious and giuen to dissention.

But certaine of the sect of the Pharisees which did beleeue, rose vp, saying, that it was needfull to circumcise them, and to commaund them to keepe the Law of Moses.

6 Then the Apostles and Elders came together to looke to this matter.

idoles, and [illegible] strangled, and from bloud.

21 For Moses of old time hath in euery citie them that preach him, being read in the Synagogues [illegible]

22 Then it seemed good to the Apostles and Elders with the whole congregation, to send chosen men of their own company to Antiochia with Paul and Barnabas, namely Judas whose surname was Barsabas, and Silas, which were chief men among the brethren,

23 And wrote letters to them after this maner, THE APOSTLES, and Elders, and the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, greeting.

24 For as much as we haue heard that certaine which departed from vs, haue troubled you with words, subuerting your soules, saying, Ye must be circumcised, and keepe the Lawe, to whom we gaue no such commandement:

The Lothrop Bible; Damaged from hot tallow and repaired aboard ship in 1634 by hand of John Lothropp.

(*A Bishop's Bible* [London: Robert Barker, 1606]. On display at Sturgis Library, Barnstable, Mass. Photograph by Phillip W. McMullin, 1978.)

Governor John Winthrop recorded in his journal on 18 September 1634:

> The *Griffin* and another ship now arriving with about 200 passangers; Mr. Lothrop and Mr. Sims, two godly ministers, coming in the same ship...Mr. Lothrop had been a pastor of a private congregation in London, and for same kept for a long time in prison, upon refusal of the oath [of the established church] ex-officio, being in Boston upon a Sacrament day, after the sermon desired leave of the congregation to be present at the administration, but said he durst not desire to partake in it, being dismissed from his former congregation, and he thought it not fit to be suddenly admitted into any other for example sake, and because of the deceitfulness of man's heart.[8]

Having strict notions of church fellowship, Lothropp did not seek to partake of communion with the Boston Puritans, with whom he was not in membership. On 27 September 1634, with thirty-four families from Kent, he settled in Scituate, Massachusetts. Scituate was a small village at the time, having but nine small palisado houses standing upon their arrival.

Like other Englishmen, Lothropp and his followers were hungry for land. In England, land was the basis of political influence, social status, and economic stability; but few actually owned property. New England offered land in abundance; and though they were to move twice before finding a final settlement, the group acted quickly to secure land for subsistence with hope of better things to come.

The Puritans wanted to structure a new society. They believed that morality could be legislated – the length of hair, the observance of the Sabbath Day, and the making of money

Palisado Houses in Scituate.

(Walter R. Goehring, *West Parish Church of Barnstable* [West Barnstable, Mass.: Memorial Foundation, 1959], p. 5. Reproduced with permission of Mrs. Walter R. Goehring).

– spiritual and material well-being. They defined status in terms of material accomplishments and upward mobility rather than position inherited by birth.

Concerns about the uses of authority came naturally to these settlers. They insisted upon church membership as the principal qualification for leadership; they feared unconverted leaders. Because they believed that church members were fit to rule themselves and that conversion gave them equality before God, they insisted upon choosing their own leaders, including ministers, court judges, and town councilmen.

The Puritans recognized the need for limits on power and in 1641 drafted the "Massachusetts Body of Liberties." This document limited political power and defined the legal system in terms of specific liberties which should be available to every voting (propertied) male.

Seeking a balance of authority between the central government and local units, the Puritans sought to ensure both individual right of direct access to God, to civil magistrates, and to each other. When asked what power the central government had to call a church synod (a meeting of local congregations), the deputies of the towns were willing to consider an invitation; they objected to a "command." Independent congregations and local town meetings suited them. Individual churches could extend fellowship to one another without binding members to specific doctrines or to the decisions of a central body without their consent.

Each town was a little commonwealth, selecting its own members and excluding "such whose dispositions do not suit us, whose society will be hurtful to us." Each town was free to make as many laws as it considered necessary and to form as much of an ideal state as its leaders could agree upon.

We can assume that John Lothropp shared most, if not all, of these concerns about authority; but his personal papers and journal say nothing of his philosophy. His records are however, good evidence of his unusually methodical and efficient business habits. His original journal, a log describing in detail daily events, was partially copied in 1769 by Ezra Stiles, later president of Yale College, and the copy was placed in the Yale Library. Over the years, the original has been lost, but the Yale Library copy and a copy at the Sturgis Library in Barnstable are available. Much of the information we have about John Lothropp's ministry in New England comes from this journal. No papers, pamphlets, letters, or other sources containing his thoughts are extant, if any such ever existed. He was involved in a broad historical movement that produced different, often opposing, philosophies. Possibly,

he was more concerned about his daily pastorate, the survival of the faithful, and community building than elaborating religious theory.

Prior to Lothropp's coming, the worship meetings of the people at Scituate had been held in the house of James Cudworth, the largest home in the town. On Monday, 29 January 1635, a "meeting for humiliation and prayer" was held in Lothropp's house. In that private dwelling, by the votes of the brethren present, John Lothropp was formally chosen to be the minister of Scituate; and by the laying on of hands in true apostolic manner, he was once more inducted into the pastoral office.

Puritan congregations attended two sermons on the Sabbath and a lecture-sermon during the week. Attendance was required, absence was punishable by fine. There were also special-occasion sermons: Election day sermons guided voters' choices. Artillery sermons enlisted militia support. Gallows sermons called condemned men to repentance while there was still time; criminals were expected to respond and their words were duly recorded. Fast and thanksgiving sermons explained why God punished or rewarded his saints. An earthquake, the arrival of a boat, the building of the town hall and other similar events found Puritan orthodoxy applied to life.

Contention in religious matters did not cease in the new land. Having found in America "freedom to worship God," the church members quarreled among themselves, largely over the question of baptism. Disagreements arose as to whether baptism should be performed by total immersion, by sprinkling, or merely by the laying on of hands. Lothropp appears to have been a moderate in his beliefs on baptism. As a result some of the original members of the Scituate flock began agitating to oust Lothropp and his followers from the Scituate church. Some members left his fold and merged into the Baptist faith. Because of these disagreements, Lothropp chose to lead his followers out of the congregation rather than precipitate theological controversies that would have resulted in economic and social disruption as well.

After meeting at the Cudworth home for a short time, Lothropp's followers erected a meetinghouse atop the hill behind Kent Street and named the approach to it Meetinghouse Lane. The building itself was probably not unlike those at Plymouth built of logs with the interstices filled with clay, light admitted through windows glazed with oiled paper imported from England, the roof thatched with rushes from the marshes, and the building devoid of means for heat. There are today several monuments to John Lothropp on Meetinghouse Lane in Scituate. In addition, several time-worn Lothropp tombstones commemorate premature deaths of his grandchildren and serve as reminders of how treacherous life was.

John's journal records little regarding his family life in Scituate. The first Lothropp home built in Scituate was completed in 1644. It was twenty-one feet across the front and twenty-nine feet long. The chimney was on the west side, with an oven projecting outside the wall. The roof was thatched. The frame was of great timbers covered with planks an inch and a quarter thick, left unplastered. Lothropp complained that the drafts brought on a "stitch in his side."

It is apparent that he was still a widower in January of 1634, but by 14 June 1635, he had taken a second wife, recorded only as Ann. John and Ann would have a second family of six children, two of whom would die at birth. Lothropp's children were active in the affairs of their day. His son, Samuel, was a member of Barnstable Company and participated in an expedition against Ningret in 1654. He also served as a judge of the court at New London, Connecticut. Thomas, Jane, Samuel, Barnabas, and John, all founded families of importance to the shaping of America's future. John Lothropp's many descendants have strongly influenced the development of American government and religion. The kinship chart at the end of this monograph shows some of his better-known descendants.

Site of First Church, Scituate, Mass.
(Photograph by Phillip W. McMullin, 1978.)

Despite obvious efforts at accommodation, contention in the church continued, and it must have sorely troubled Lothropp's peace-loving soul. In addition, the boundaries of land belonging to Scituate were vague, and much of the area was so heavily forested as to present great difficulty to those who needed cleared land for their farms. In 1638, when the people of the church insisted that they could not subsist on the cleared land available to them, Lothropp wrote to Governor Thomas Prence at Plymouth seeking the latter's good offices in obtaining for himself and his devout congregation a new location for the establishment of a town for his flock: "Now we stand steadfast in our resolution to remove our tents and pitch elsewhere, if wee cann see Jehova going before us. And in very deed, in our removeing wee would have our principal ende God's own glorye, and our Sion's better peace and prosperitye, and the sweet and happie regiment of the Prince of our salvation more jointly imbraced and exalted."[9]

In January of 1638, Governor Prence offered Lothropp's congregation land near what is now Wareham and Marion. Lothropp was eager to accept the offer, seeking peaceful isolation and removal from the dissension in Scituate. Some of his congregation sold their houses and farms, ready for the move. But the dissenting opinions of others in the congregation prevailed, and Governor Prence's offer was refused since the new site provided very little more cleared land than they had in Scituate. The community continued in great distress. On 13 June 1638, John Lothropp wrote in his journal of: "a day of humiliation; first occasioned by reason of much drought, as also in regard of great dissention in general, also for God's direction and providing for us in point of removal."[10]

In the same month the General Court of Plymouth Colony made another offer of land, this time on Cape Cod. John Lothropp recorded on 26 June 1638, "another day of humiliation: for the presence of God in mercy to go with us to Mattakeese," now the town of Barnstable.

The new land was the most attractive area in the colony. The Indian name Mattakeese meant "plowed fields." Some of the land had already been cleared by the Indians and the great salt marshes provided a ready crop of salt hay. Cattle-raising and horse-breeding was at this time profitable business, for great numbers of settlers had arrived in New England to take up farming, and the difficulty of transporting livestock from England drove the price of cattle up considerably.

So it was that John Lothropp, eager to get away from the dissension in Scituate, together with the people of his church, eager for good cleared land, were ready to move. Seven male members of the church decided to stay behind in Scituate, while twenty-two, with their wives, children, and servants, set out for Cape Cod. Some made the forty-mile journey by sea. The rest, with cattle and household goods, journeyed the rough sixty miles by land, arriving at the site of the new settlement in October 1639, two weeks before John and Ann's daughter Abigail was born. According to tradition, one of their first acts on arrival was the celebration of the Sacrament of Communion at what is still known as Sacrament Rock near the present Barnstable-West Barnstable Elementary School. There the ancient pewter vessels that the church had brought from England were used in the distribution of the elements of Communion. On 21 October 1639, Lothropp recorded "another day of humiliation for the grace of our God to settle us here in church estate, and to unite us together in holy walking, and to make us faithful in keeping covenant with God and one another."[11]

Service at Sacrament Rock, Barnstable.
(Goehring, *West Parish Church*, p. 7 Reproduced with permission of Mrs. Walter R. Goehring).

A description of their Thanksgiving Day in Barnstable on 11 December 1639 demonstrates the gratitude of these people and their gospel-centered lives:

> Beginning some half hour before nine, and continued until after twelve o'clock, ye day being very cold, beginning with a short prayer, then a psalm sung, then more large in prayer, after that another psalm, and the WORD taught, after that prayer, and then a psalm. Then making merry to the creatures, the poorer sort being invited by the virtue . . .
>
> In addition to this holy service, the day was a festive and social occasion in their various homes. It is clear that these men were no more fancy men, were in no sense fast men

Site of First Sacrament, Barnstable, Massachusetts.
(Photograph by Phillip W. McMullin, 1978.)

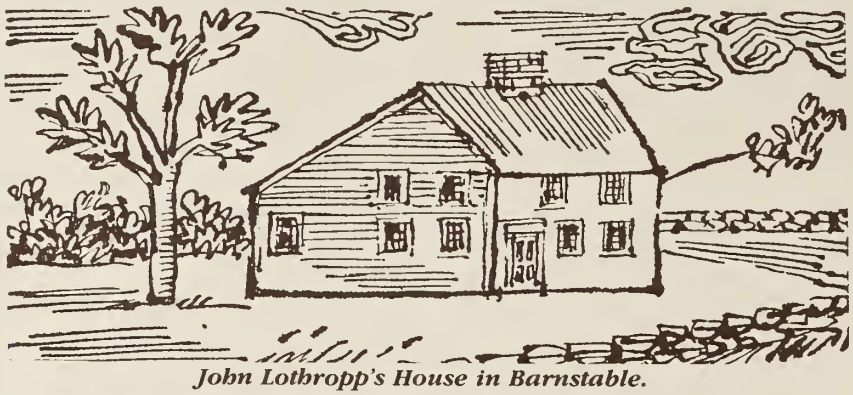
> – they were content by humble, hard toil to work God's best materials into most enduring forms, on which the coming generations could build in all time to come the worthiest monuments of these stout-hearted, truth-loving pioneers.[12]

The church was settled in what was to be its permanent home, the village of Barnstable. Henry Kittredge in his Cape Cod history has suggested:

> The propriety of naming the new town after the English Barnstable is obvious to anyone who has seen the shore fronts of the two places at low tide – miles of sand flats in a long narrow harbor, crooked channels twisting their way seaward, and low easy shore lines on both sides. Such is the aspect of both harbors, and so forcibly did their surroundings remind the settlers of the old English town that they named it Barnstable forthwith.[13]

Lothropp and his congregation, however, were not the first settlers in Barnstable. On their arrival, they were welcomed with enthusiasm by the Reverend Joseph Hull, who had come from Weymouth a year or two before with some of the members of his church, attracted, like many other pioneers, by the acres of salt hay in the great marshes. But his enthusiasm for the newcomers soon cooled, naturally enough, for they outnumbered his own flock and were welded into remarkable unity by the suffering which they had endured together. Furthermore, there was no room for two churches in the little settlement. Inevitably Lothropp and his congregation took charge, their numbers swelled by some restless spirits who felt they had listened to Mr. Hull long enough. Seeing that his usefulness in Barnstable was at an end, Hull moved to Yarmouth with a few loyal followers and continued preaching to them and to a group of dissenters from the Yarmouth church. The Barnstable church promptly excommunicated him, and the civil authorities declared him under arrest. Hull accordingly moved again, this time to Dover, and finally wound up his career in the Isles of Shoals.

Meanwhile Barnstable prospered under the wise and tolerant guidance of John Lothropp, though its first meetinghouse, located east of Coggins Pond about one-half mile from Sacrament Rock, was not erected until 1646. Lothropp's second house was built in 1644 and is still standing as part of the Sturgis Library in Barnstable Village. Lothropp died in 1653. He had ministered for fourteen years in Barnstable. It was his confidence and his firm yet gentle hand that made it possible for the church to survive the confusion and turmoil which befell all the early congregations in America and with which Lothropp's church was tried during his ministry. After his death, it was written of him in the church record: "he was endowed with a competent measure of gifts and earnestly endowed with a great measure of brokenness of heart and humility of spirit."[14]



John Lothropp's House in Barnstable.

(Goehring, *West Parish Church*, p. 9. Reproduced with permission of Mrs. Walter R. Goehring.)

Along with the "brokenness of heart and humility of spirit" that made Lothropp beloved of his people, there was in him a strength of conviction and a determination that was turned aside by no obstacle. He was a strong leader.

John Lothropp's death marked the beginning of another period of dissension in the life of the church. With his hand gone from the helm, many voices were raised among the members of the church, each offering advice and direction. It was thus impossible for the church to agree on the man who should be his successor, and not until ten years after his death did the church call a new minister.

One of the remarkable things about John Lothropp, and the highest tribute to his character as a minister, was the way in which his congregation followed him throughout his wanderings. Many members of his original Kent and London gathering were with him in Scituate and accompanied him to Barnstable. History shows few more perfect examples of the shepherd and his flock.

Amos Otis, an historian who studied in depth the life of John Lothropp, has given us valuable insights into the integrity and characteristics of this minister, a man devoted to his God and to his independence:

> Mr. Lothropp was as distinguished for his worldly wisdom as for his piety. He was a good businessman, and so were all of his sons. Where every one of the family pitched his tent, that spot became the center of business, and land in its vicinity appreciated in value. It is men that make a place, and to Mr. Lothropp in early times, Barnstable was more indebted than to any other family . . . Whatever exceptions we may take to Mr. Lothropp's theological opinions, all must admit that he was a good and true man, an independent thinker, and a man who held opinions in advance of his times. Even in Massachusetts, a half century has not elapsed since his opinions of religious toleration have been adopted by legislature.[15]

Lothropp was a firm believer in free will. He tolerated difference of opinion, an attitude not common in his time. He even admitted to Christian fellowship the persecuted Anabaptists. In his opinion their method of baptism by immersion was unnecessarily

Pilgrims Going to Church.
(George H. Boughton, in *Fine Art Reproductions of Old & Modern Masters* [New York: New York Graphic Society, Ltd., 1976], p. 300.)

thorough, but if they chose such doctrine they were welcome to their belief and to a warm fellowship in his church. He took no stock in creeds or particularized confessions of faith, for they seemed to him narrow. He substituted the whole Bible for them and gladly admitted to membership in his church anyone who confessed faith in God and who promised to do his best in keeping the Ten Commandments. No applicant was compelled to sign a creed or confession of faith.

During Lothropp's fourteen years as minister in Barnstable, no civil authority was needed to restrain crime. The church served as both the civil and ecclesiastical authority. Lothropp professed freedom to worship God and personally promised to live the word of God as he understood it. Lothropp and his followers, both in England and in America, had the proud and hard-won reputation of being steadfast in the cause of religious independency. No persecutions, no severity that their enemies could inflict, caused them to waver. They submitted without a murmur to loss of property, to imprisonment in loathsome jails, and to separation from their families and friends for years rather than to subscribe to the forms of worship that the English monarchy attempted to force upon them.

In summary, no pastor seems more beloved by his people or had a more profound influence for good on a flock than John Lothropp. He promised that his faith in God should be his constant encouragement and that it should be his unending endeavor to keep His commandments, to live a pure life, and to walk in love with his brethren.

In his will, Lothropp left one precious book from his library to each child in the town, a characteristic charity. Nathaniel Morton, who wrote a tribute to the great ministers of the American colonies, rates Lothropp as the fourth most important. He concludes: "He was a man of humble and broken-heart spirit, lively in dispensation of the Word of God, studious of peace, furnished with Godly contentment, willing to spend and be spent for the cause of the Church of Christ."[16]

James Cudworth, whose Scituate home first sheltered the congregation praised "Mr. Lathrope, who the Lord has brought to us in safte, whome wee finde to bee a holy, reuerat [reverant] and heuenly [heavenly] minded man"[17] A modern historian called him "a man of deep piety, great zeal and large ability."[18]

Although much of what John Lothropp knew as Barnstable is gone, many markers have been placed in important places by his remembering posterity.

The Sturgis Library in Barnstable houses the Lothropp Bible and part of John Lothropp's original house. The West Parish Church in Barnstable, built in 1717, has been restored to its original design. It is the oldest Congregational churchhouse standing in America today. Curiously, the many graveyards are the most living part of ancient Cape Cod. As you walk the ground where many souls were laid to rest who built the foundation for the future we are now enjoying, a strong sense of the debt we owe these courageous people settles over us and we gratefully acknowledge it.

NOTES

[1]Rev. Elijah Baldwin Huntington, *A Genealogical Memoir of the Lo-Lathrop Family* (Ridgefield, Conn.: Julia M. Huntington, 1884), pp. 4,5. Although the bulk of American descendants of John spell their name Lathrop or Lothrop, documents in John's hand consistently give his name as Lothropp, the spelling used in this biography. Sources include Egerton, Kent parish registers and bishop's transcripts 1611-23 recorded in John's hand; Letters written to Gov. Thomas Prence 18 February 1638 & 28 September 1638 signed John Lothropp; Scituate & Barnstable church records 1637-53, including entries such as "My sonn Thomas Lothropp joyned May 14, 1637."

[2]John Waddington, *Surrey Congregational History* (London: Jackson, Walford & Hadder, 1866), p. 14.

[3]Ibid., p. 16.

[4]Some sources, including Waddington's *Surrey Congregational History,* indicate that Lothropp was imprisoned in the old Clink Prison near Winchester Palace, Southwark. Others, including a plaque at the old cemetery, Barnstable, Massachusetts, cite Newgate Prison as the place of Lothropp's confinement. It is possible that he was imprisoned in both places, though Newgate is more likely since he was arrested at Blackfriars, adjacent to Newgate. Also, Chancery Proceedings 12 September 1633, state that Samuel Eaton (one of Lothropp's close associates) "was committed to Newgate Prison by Archbishop Laud." In the same record 19 June 1634, "Lathrop and Eaton be siezed and again committed to jail." This intimates they would likely be confined to the same prison they had been in previously (Charles Leonard Lathrop, *In This Place,* [Lebanon, Conn.: Charles Leonard Lathrop, 1973] 2, ch. 18:28).

[5]Huntington, *Memoir,* p. 24.

[6]Ibid., p. 25.

[7]As quoted in John Winthrop's *Journal,* called *History of New England* from 1630-1649, James Savage, ed. (Boston: 1853).

[8]Lesba Lewis Thompson, *The Descendants of Rev. John Lathrop Through the Thomas Fish Line* (Washington, D.C.: Daughters of the American Revolution, n.d.), p. 4.

[9]John Lathrop Journal in Ezra Stiles Collection, Beinecke Rare Books and Manuscript Library, Manuscript Vault, Yale University, New Haven, Connecticut. The Journal is also partially printed in Huntington, *Genealogical Memoir,* p. 31.

[10]Ibid.

[11]Ibid., pp. 31-32.

[12]Ibid., p. 32.

[13]Walter R. Goehring, *West Parish Church at Barnstable* (West Barnstable, Mass.: Memorial Foundation, 1959), p. 8.

[14]Ibid., p. 9.

[15]As quoted in Huntington, *Memoir,* p. 33.

[16]Ibid.

[17]"Letter of James Cudworth of Scituate, 1634" *New England Historical and Genealogical Register* 14 (1860): 103.

[18]Charles Henry Pope, *Pioneers of Massachusetts* (Baltimore, Md.: Genealogical Publishing Company, 1969), p. 292.

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TIME LINE of JOHN LOTHROPP'S LIFE

1584 ..... Christened at Etton, Yorkshire, England

1601 ..... Matriculation – Queen's College, Cambridge

1605 ..... Received B.A. from Queen's College, Cambridge

1607 ..... Ordained deacon by Bishop of Lincoln

1609 ..... Received M.A. from Queen's College, Cambridge
Vicar of Egerton, Kent

1610 ..... Married Hannah Howse

1612 ..... Son, Thomas, born

1614 ..... Daughter, Jane, born

1616 ..... Daughter, Anne, born

1617 ..... Son, John, born
Daughter, Anne, died

1619 ..... Daughter, Barbara, born

1623 ..... Left Egerton and Church of England
Son, Samuel, born

1624 ..... Minister of Independent Church – Southwark
Son, Joseph, born

1626 ..... Son, Benjamin, born

1632 ..... Put in prison

1633 ..... Hannah Howse died

1634 ..... Released on bail
Arrives in Boston aboard the *Griffin*
Settles in Scituate

1635 ..... Chosen to be Minister of the Scituate Church
Married Ann

1636 ..... Son, Barnabas, born

1638 ..... Daughter, (unnamed), born and died

1639 ..... Arrived Barnstable
Daughter, Abigail, born

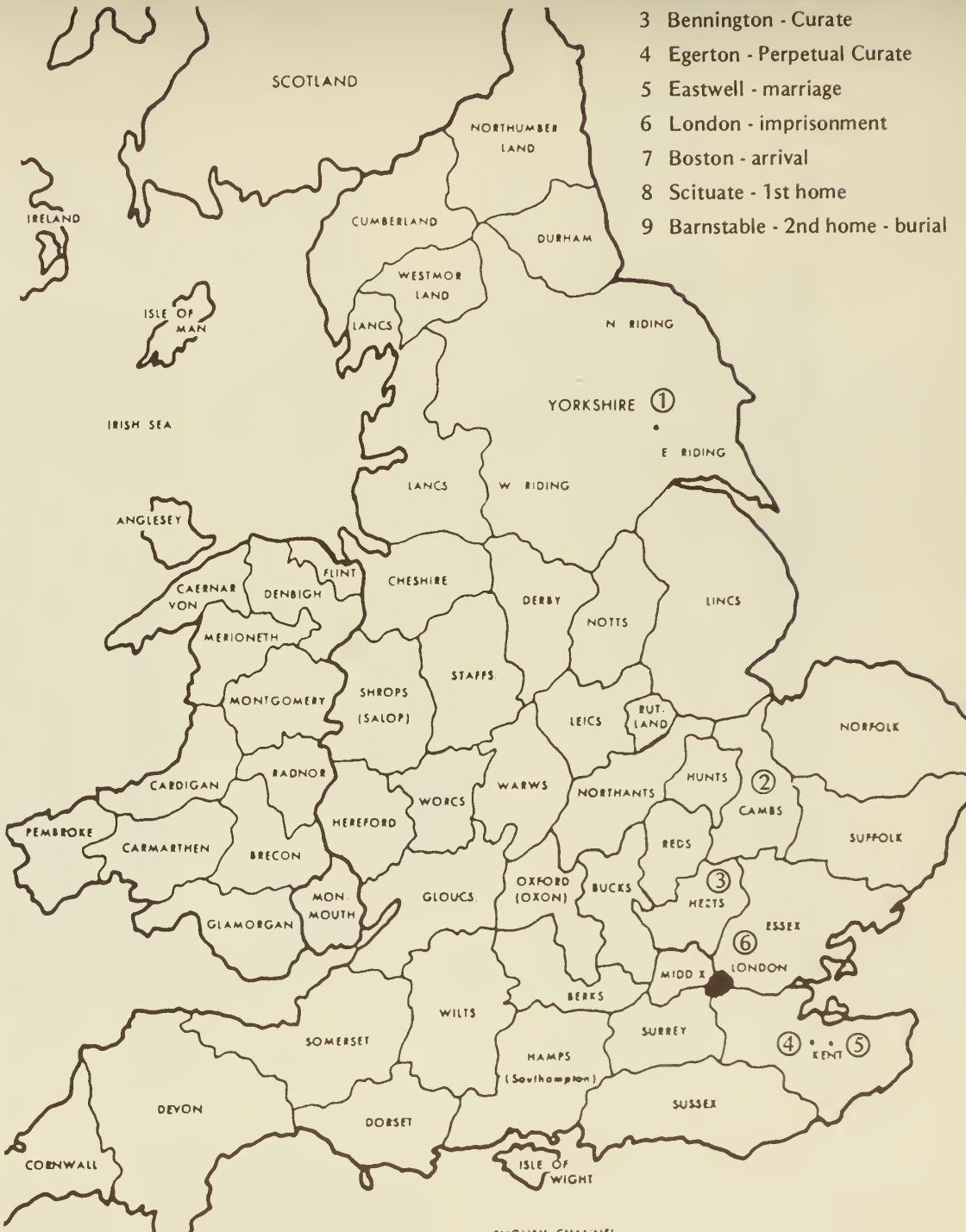
1642 ..... Daughter, Bathshua, born

1645 ..... Son, John, born

1650 ..... Son, (unnamed), born and died on same day

1653 ..... Died and buried in Barnstable, Massachusetts
Age – 68 years, 7 months

1 Etton - birth
2 Cambridge - university
3 Bennington - Curate
4 Egerton - Perpetual Curate
5 Eastwell - marriage
6 London - imprisonment
7 Boston - arrival
8 Scituate - 1st home
9 Barnstable - 2nd home - burial



SIX GENERATIONS OF LOTHROP'S IN ENGLAND AND AMERICA

1. JOHN[1] LOWTHROP was residing in Cherry Burton, Yorkshire, early in the sixteenth century.[a] Culleton indicates that JOHN was age 33 in 1513, hence born ca. 1480 and proposes that he was the son of ROBERTI LOWTHROP, also of Cherry Burton. Culleton also suggests that JOHN married MARGARET WADE, daughter of JOHN and MARGARET WADE.[b] JOHN LOWTHROP held extensive landed estates in Cherry Burton and in several surrounding parishes.

Children:

2. i. ROBERT[2], of Cherry Burton age 22 in 1535.[c]
   ii. DAUGHTER (unnamed in will).
   iii. DAUGHTER (unnamed in will).
   iv. DAUGHTER (unnamed in will).

NOTES

[a]Unless otherwise cited, all data included in this genealogy is taken from Rev. Elijah Baldwin Huntngton, *A Genealogical Memoir of the Lo-Lathrop Family* (Ridgefield, Conn.: Julia M. Huntington, 1884).

[b]"Culleton's of London; Genealogical Collection," Genealogical Society of Utah, microfilm #087,923, sheet A.

[c]Ibid.

2. ROBERT[2] LOWTHROP (John[1]) born ca. 1513, succeeded to the estates of his father in Cherry Burton and elsewhere, and during his lifetime made considerable additions to them. His will, in which he styled himself a yeoman of North Burton, was dated 16 July 1558 and proved in the Prerogative Court of York 20 Oct. 1558. His wife ELLEN, mentioned in his will, has been tentatively identified by Culleton as the daughter of Thomas Aston of Fole, Checkley, Staffordshire.[a] ELLEN survived her husband fourteen years, leaving a will dated 12 February 1572/3, and was buried 8 March 1572/3 in Cherry Burton.[b]

Children:

3. i. THOMAS[3], b. in Cherry Burton, 19 June 1536.
   ii. JOHN, b. 19 Apr. 1537, of South Dalton, York.; d. no issue.[c]
   iii. MARGARET, m. ROBERT HODGESON
   iv. LAWRENCE, b. 21 Mar. 1538/9;[d] bur. in Cherry Burton, 8 June 1602;[e] m. in Cherry Burton, 12 June 1568, ELIZABETH HOWELL, daughter of John Howell[f].

NOTES

[a]Ibid. In support of Culleton's proposal that Ellen was of the Aston Family, both Robert and Ellen name a Richard Ashton in their wills, but no relationship is given. Perhaps he was a brother or other relation to Ellen.

[b]Arthur T. Winn, ed., *Registers of the Parish Church of Cherry Burton, Co. York. 1561-1740,* (Yorkshire Parish Register Society, 1903), p. 18.

[c]"Culletons . . .", sheet A.

[d]Ibid.

[e]Winn, *Cherry Burton PR,* p. 21.

[f]Culleton's . . .", sheet A.

3. THOMAS[3] LOWTHROP (Robert[2], John[1]) was born in Cherry Burton, 19 June 1536 and moved to Etton, Yorkshire about 1566.[a] He was buried at Etton, 9 October 1606.[b] Thomas, a yeoman, married (1) ELIZABETH (widow) CLARK who was buried in Etton, 29 July 1574. He married (2) 2 Sep 1575, MARY HOWELL daughter of John Howell.[c] She was buried in Etton, 26 June 1588. He married (3) 11 November 1588 JANE CARTER, daughter of Richard Carter.[d] Jane married (2) 1607, JOHN COPPENDALE of "Eastrop," Yorkshire.[e]

Children (by first wife, ELIZABETH, [widow] CLARK, last four baptized in Etton):

i. ROBERT[a], b. Cherry Burton, m. in Etton, 27 Jan. 1607/8, ANN PATTISON.[f]
ii. CATHERINE, m. in Etton, 12 June 1597, WILLIAM AKYT (AKETT in Thomas' will).[g]
iii. AWDREY, m. MR. WYKAM.
iv. ELIZABETH, m. 19 Feb. 1587/8, THOMAS ROWOOD.
v. ANNE, bapt. 13 Feb. 1568/9; d. young.
vi. ISABELL, bapt. 3 Jul. 1570; m. MR. BURNE.
vii. MARTIN, bapt. 21 Oct. 1572; bur. in Etton, 12 Nov. 1572.
viii. ANDREW, bapt. 23 Apr. 1574.

Children (by second wife, MARY, baptized at Etton):[h]

ix. ANNE, bapt. 29 Jul. 1576.
x. MARY, m. in Etton, 13 Oct. 1611 JOHN GALLANDE[i] (GALLANT in Thomas' will); named in brother Thomas' will, 20 Oct. 1628.
xi. THOMAS, bapt. 14 Oct. 1582, admitted to Queen's College, Cambridge, 30 June 1601, took bachelor's degree 1604; m. ELIZABETH _____; will proved 6 May 1629.
4.xii. JOHN, bapt. 20 Dec. 1584.
xiii. WILLIAM, bapt. 24 May 1587; named in brother Thomas' will, 20 Oct. 1628.

Children (by third wife JANE, baptized at Etton):[j]

xiv. MARGARET, bapt. 13 Feb. 1590/1.
xv. ISABELL, bapt. 29 Sep. 1592
xvi. LUCY, bapt. 4 Jan. 1593/4; named in brother Mark's will 17 Apr. 1660; m. 6 June 1613, RALPH CAWNSBY (spelled CANNOBIE in Etton mar. record).[k]
xvii. RICHARD, bapt. 12 Oct. 1595; bur. in Cherry Burton 10 Feb. 1640/1;[l] m. Holy Trinity, York, Yorkshire, 3 June 1634, DOROTHY LAWSON.[m]
xviii. MARK, bapt. 27 Sept. 1597; d. in North Cove, Yorkshire, between 3 Jan. and 7 Apr. 1660; unmarried.
xix. LAWRENCE, bapt. 19 Aug. 1599[n]; bur. in Cherry Burton, 6 Mar. 1680/1; m. in Cherry Burton, 4 June 1629, MARY LOWTHROPP[o].
xx. Jane, bapt. 14 Mar. 1600/1; named in brother Mark's will, dated Jan. 1659/60.
xxi. Joseph, bapt. 31 Dec. 1602; he and his son Thomas are named in will of his nephew Richard, dated 1659.
xxii. BARTHOLOMEW, bapt. 1 Mar. 1604/5; named in will of his nephew Richard, dated 1659.

NOTES

[a]"Culleton's . . .", sheet A.

[b]"Etton, Yorkshire Parish Registers 1557-1971," East Riding County Record Office, Beverley, Yorkshire.

[c]"Culleton's . . .", sheet A.

[d]Ibid.

[e]"Paver's Marriage Licences," *Yorkshire Archaeological & Topographical Journal*, vol. XI, p. 229.

[f]Ibid, p. 231

[g]Etton PR.

[h]Ibid.

[i]Ibid.

[j]Ibid.

[k]Ibid.

[l]Winn, *Cherry Burton PR,* p. 26.

[m]Robert Beilby Cook, ed., *Parish Registers of Holy Trinity Church, Goodramgate, York* (York; Yorkshire Parish Register Society, 1911) p. 41.

[n]Etton PR.

[o]Winn, *Cherry Burton PR,* p. 16.

4. JOHN[4] LOTHROPP (Thomas[3], Robert[2], John[1]) the immigrant, was baptized at Etton 20 December 1584. He died 8 November and was buried at Barnstable, Mass., 10 November 1653. He married first, in Eastwell, Kent, 10 October 1610, HANNAH, daughter of John & Alice _____ Howse[a]. John Howse was rector of Eastwell and baptized some of John & Hannah's sons in that parish. HANNAH HOWSE died in London, 16 February 1633, before JOHN had been released from prison. JOHN subsequently married ANN _____ before 14 June 1635. She died at Barnstable, 25 February 1687/8.

Children (by first wife, HANNAH HOWSE):

5. i. THOMAS[5,b], bapt. in Eastwell, 21 Feb. 1612/3.[c]
6. ii. JANE, bapt.in Egerton, Kent, 29 Sept. 1614.
   iii. ANNE, bapt. in Egerton, 12 May 1616; bur. in Egerton, 30 Apr. 1617.
   iv. JOHN, bapt. in Egerton, 22 Feb. 1617/8; d. probably in England after 1653 as he was named in his father's will; m. probably All Saints, Wandsworth, Surrey, 18 Jan. 1637/8, MARY HEILY.[d]
   v. BARBARA, bapt. in Egerton, 31 Oct. 1619; m. in Duxbury, Mass. by Capt. Miles Standish, 19 July 1638, JOHN EMERSON.
7. vi. SAMUEL, b. Feb.-Mar. 1622/3[e].
8. vii. JOSEPH, bapt. in Eastwell, 11 Apr. 1624.[f]
9. viii. BENJAMIN, bapt. in Eastwell, 24 Dec. 1626.[g]

Children (by second wife, ANN):

10. ix. BARNABAS, bapt. in Scituate, 6 June 1636.
    x. DAUGHTER, b. in Scituate; bur. in Scituate, unbaptized, 30 July 1638.[h]
11. xi. ABIGAIL, bapt. in Barnstable, 2 Nov. 1639.
12. xii. BATHSHUA, bapt. in Barnstable, 27 Feb. 1641/2.
13. xiii. JOHN, bapt. in Barnstable, 9 Feb. 1644/5.
    xiv. SON, b. in Barnstable, 25 Jan 1649/50; bur. 25 Jan. 1649/50.

NOTES

[a]Dwight Brainerd, *Ancestry of Thomas Chalmers Brainerd* (Portland, Me.: The Anthoensen Press, 1948), pp. 166-67.

[b]It has been cited by previous genealogists (Huntington, *Genealogical Memoirs* and C.L. Lathrop, *In This Place*) that John's son Thomas[5] was born about 1621 as inferred from his own deposition, taken 4 Apr. 1701 in which he states that he is "about 80 years of age." Huntington was unaware of Thomas' baptism in 1612/3. It is concluded that this age given was in fact "about" and off by eight years. In support of this, John[4] states in his will that Thomas is his eldest son. All of the children named in John's will are listed in order of birth, first sons, then daughters. He names "my sonne John in England." As his son John by (2) Ann was but eight years old when the will was written it is unlikely that he was in England at the time of his father's will. It is concluded that son John[5] named in the will was his son by wife (1) Hannah Howse. As this John[5] would have been 16 years old at the time of his father's emigration, and by virtue of John's will, it is concluded that his first son John[5] did not come to New England. Brainerd (*Ancestry of Thomas Chalmers Brainerd,* p. 199) indicates that four sons came to New England with John[4]. These would have been Thomas, Samuel, Joseph, and Benjamin.

[c]Eastwell, Kent, Bishop's Transcripts, at Canterbury Cathedral Archives; research undertaken by Matthew J. Copus, Tunbridge Wells, Kent, England.

[d]John Traviss Squire, transc., *Registers of the Parish of Wandsworth 1603-1787* (Lymington, Hampshire: Chas. D. King, 1889), p. 7.

[c]Charles Leonard Lathrop, *In This Place* (Lebanon, Conn.: 1977), 3, ch.16: p. 23.

[f]Eastwell B.T.

[g]Ibid.

[h]"Scituate and Barnstable Church Records," *New England Historical and Genealogical Register,* 9 (1855): 285.

5. THOMAS[5] LOTHROP (John[4], Thomas[3], Robert[2], John[1]) was born in Eastwell, Kent, being baptized there 21 February 1612/3. He died in 1707. He married in Boston, 11 December 1639, to SARAH LARNED EWER, daughter of William Larned and widow of Thomas Ewer. Thomas[5] was a land surveyor and large landowner in Barnstable.

Children (baptized in Barnstable):

i. MARY[6], bapt. 4 Oct. 1640; d. after 1735; m. (1) in Barnstable, 20 Dec. 1656 as his second wife, JOHN STEARNS of Billerica, Mass. He died 5 Mar. 1668/9, she m. (2) 6 May 1669, CAPT. WILLIAM FRENCH of Billerica. CAPT. FRENCH d. 20 Nov. 1681, she m. (3) 1684, ISAAC MIXER JR. of Watertown as his third wife.

ii. HANNAH, bapt. 18 Oct. 1642.

iii. THOMAS, bapt. 7 July 1644, living in 1697.

iv. MELETIAH, bapt. 22 Nov. 1646; d. 6 Feb. 1711/2; m. 20 May 1667, SARAH FARRAR, daughter of Thomas & Elizabeth (Hood) Soper.

v. BETHIAH, b. 23 July 1649; d. in Barnstable, 10 July 1694; m. July 1688, JOHN HINCKLEY, son of Samuel & Sarah (Soole) Hinckley. John, b. in Barnstable, 24 May 1644; d. 7 Dec. 1709.[a]

NOTES

[a]Lorin A. Hinckley, comp., *Arza Erastus Hinckley: Ira Nathaniel Hinckley; Descendants & Ancestors,* (Salt Lake City, 1979), p. 1070.

6. JANE[5] LOTHROP (John[4], Thomas[3], Robert[2], John[1]) was baptized at Egerton, Kent, 29 September 1614. She died probably at Barnstable between 1658 and 1683. She was married in Scituate by Capt. Miles Standish, 8 April 1635 to SAMUEL FULLER, son of Edward & Ann Fuller.[a]

Children (surname FULLER):

i. HANNAH[6], d. 1685; m. 1 Jan. 1658/9, NICHOLAS BONHAM of Barnstable.

ii. SAMUEL, bapt. in Scituate 11 Feb. 1637/8; d. probably at Barnstable before 28 Dec. 1691; ;m. ANNA FULLER daughter of Capt. Matthew Fuller.

iii. ELIZABETH, b. 1640; d. Oct. 1683; m. JOSEPH TAYLOR.

iv. SARAH, b. in Scituate, bapt. in Barnstable, 1 Aug. 1641; d. about 1651-54; m. MR. CROW.

v. MARY, bapt. in Barnstable, 16 June 1644; d. in area of Norwich, Conn., 1720; m. 18 Nov. 1674, JOSEPH WILLIAMS, son of John Williams of Haverhill, Mass.

vi. THOMAS, bapt. in Barnstable, 18 May 1651; d. Oct. 1683; m. MISS CROWE.

vii. SARAH, b. in Barnstable, 10 Dec. 1654; m. probably JOHN CROWELL, SR. of Yarmouth, Mass.

viii. JOHN, b. in Barnstable about 1656; d. in East Haddam, Conn., between 28 Feb. and 20 May, 1726; m. about 1678, MEHITABLE ROWLEY, daughter of Moses Rowley, Sr.

ix. A CHILD, b 8 Feb. 1658; d. 23 Feb. 1658.

NOTES

[a]Most information for this family from Hubert Fuller & Florence Fuller, *Fuller Family In England & America,* 2nd ed., (Freeman, S.D.: Pine Hill Press, 1971), pp. 31-34.

[b]Barnstable Ch. Rec., p. 284.

7. SAMUEL[5] LOTHROP (John[4], Thomas[3], Robert[2], John[1]) was born in England in February or March 1622/3[a], died in Norwich, Conn., 29 February 1699/00; m. (1) at Barnstable, Mass., 28 November 1644, ELIZABETH SCUDDER,daughter of Thomas and Elizabeth Scudder; m.(2) in Plymouth, Mass., 1690, ABIGAIL DOANE, daughter of Deacon John Doane. ABIGAIL died in Norwich, 23 Jan 1734/5 in her 104th year.[b] Samuel was a house-builder in Barnstable until 1648 when he moved to New London, Conn., then called Pequot.[c]

Children (by first wife, ELIZABETH SCUDDER, all born New London, except JOHN):[d]

i. JOHN[6], bapt. in Boston, Mass., 7 Dec. 1645; d. 26 Aug. 1688; m. in New London, Conn., 15 Dec. 1669, RUTH ROYCE, daughter of Robert Royce of New London. After his death his widow married, in Wallingford, Conn., 12 Feb. 1689, Abraham Doolittle.

ii. ELIZABETH, b. Mar. 1648; d. about 1690; m. (1) in New London, Conn., 15 Dec. 1669, ISAAC ROYCE, brother of Ruth Royce; m. (2) JOSEPH THOMPSON of Wallingford.

iii. SAMUEL, b. Mar. 1650; d. in Norwich, Conn., 9 Dec. 1732; m. (1) Nov. 1675, HANNAH ADGATE, daughter of Deacon Thomas Adgate; m. (2) in Norwich, Conn., 30 Dec. 1697, MARY (REYNOLDS) EDGERTON.

iv. SARAH, b. Oct. 1655; d. in Wallingford, Conn., 11 Nov. 1706; m. 21 Apr. 1681, NATHANIEL ROYCE, b. 1639, d. 1739. He was a brother of Ruth and Isaac Royce.

v. MARTHA, b. Jan. 1657; d. 21 Sept. 1719; m. 12 Dec. 1676, JOHN MOSS of Wallingford.

vi. ISRAEL, b. Oct. 1659; d. in Norwich, 28 Mar. 1733; m. in Norwich, 8 Apr. 1686, REBECCA BLISS, daughter of Thomas Bliss, b. in Norwich, Mar. 1663, d. in Norwich, 22 Aug. 1737.[e]

vii. JOSEPH, b. Oct. 1661; d. 5 July 1740; m. (1) in Norwich, 8 Apr. 1686, MARY or MERCY SCUDDER[f] who d. 18 Sept. 1695; m. (2) 2 Feb. 1696/7, ELIZABETH WATERHOUSE, daughter of Isaac & Sarah (Pratt) Waterhouse, b. 22 Mar. 1672, d. 29 Nov. 1726; m. (3) 22 Nov. 1727, MARTHA (MORGAN) PERKINS, widow of Deacon Joseph Perkins & daughter of Lieut. Joseph & Dorothy (Parke) Morgan, b. in New London, Conn., 20 Mar. 1680/1, d. 1754.

viii. ABIGAIL, b. May 1665; m. 9 Dec. 1686, JOHN HUNTINGTON.

ix. ANNE, b. Aug. 1667; d. 19 Nov. 1745; m. WILLIAM HOUGH, b. in New London, Conn., 13 Oct. 1657; d. there 22 Apr. 1705; son William & Sarah (Calkins) Hough.

NOTES

[a]Charles Leonard Lathrop, *In This Place,* (Lebanon, Conn.: Charles Leonard Lathrop, 1977), 2, ch.16:6.

[b]Ibid., 2, ch.13:28.

[c]Most information for this family from Brainerd, *Ancestry of Thomas Chalmers Brainerd,* pp. 196-98.

[d]C. L. Lathrop, *In This Place,* 2, ch.12:2.

[e]Ibid., pp. 1, 11.

[f]Ibid., p. 11.

8. JOSEPH[5] LOTHROP (John[4], Thomas[3], Robert[2], John[1]) was baptized in Eastwell, Kent by his grandfather John Howse, 11 April 1624. He died between 9 October 1700, when his will was dated, and 9 April 1702, when it was proved. He was married in Barnstable 11 December 1650 to MARY ANSELL.

Children (all born in Barnstable):

i. A DAUGHTER[6], stillborn; bur. in Barnstable, 20 Nov. 1651.
ii. JOSEPH, b. 5 Dec. 1652; d. Oct. 1676.
iii. MARY, b. 22 Mar. 1654; m. (1) 16 Jan. 1674, EDWARD CROWELL; m. (2) MR. DENES.
iv. BENJAMIN, b. 25 Jul. 1657.
v. ELIZABETH, b. 18 Sept. 1659; m. 29 Dec. 1680, THOMAS FULLER.
vi. JOHN, b. 28 Nov. 1661; d. 30 Dec. 1663.
vii. SAMUEL, b. 17 Mar. 1663/4; d. after 18 Oct. 1728 when his will was dated; m. 1 July 1686, HANNAH CROCKER, daughter of John & Mary (Bodfish) Crocker, who was b. 10 Oct. 1665 and d. 11 Oct. 1738.
viii. JOHN, b. 7 Aug. 1666.
ix. BARNABAS, b. 24 Feb. 1668/9.
x. HOPE, b. 15 July 1671; d. 29 Oct. 1736; m. 15 Nov. 1696 ELIZABETH LATHROP, daughter of Melatiah Lothrop, the latter being Hope's first cousin. Elizabeth b. in Barnstable 15 Nov. 1677; d. 21 Feb. 1763.
xi. THOMAS, b. 6 Jan. 1673/4; d. 3 July 1757; m. 23 Apr. 1697, EXPERIENCE GORHAM, daughter of James & Hannah (Huckings) Gorham. EXPERIENCE, b. 28 July 1678; d. 23 Dec. 1733.
xii. HANNAH, b. 23 Jan. 1675/6; d. 1 Feb. 1680/1.

9. BENJAMIN[5] LATHROP (John[4], Thomas[3], Robert[2], John[1]) was baptized at Eastwell, Kent, also by his grandfather, 24 December 1626. He was married in Barnstable to MARTHA _____ and resided there with her as well as in Charlestown, Mass.

Children (all born in Charlestown):

i. MARTHA[6], b. 3 Nov. 1652; d. 26 Sept. 1728, bur. on Copp's Hill, Boston, m. (1) 2 Dec. 1669, JOHN GOODWIN of Charlestown, who d. in Boston, 21 Jan. 1712; m. (2) 1714, JOHN PEARSON.
ii. HANNAH, b. 15 Sept. 1655; m. 21 Aug. 1679, HENRY SWAIN.
iii. BENJAMIN, bapt. 5 Aug. 1660; d. 1690 without issue; m. probably 1689, ABIGAIL EDWARDS of Hartford, Conn., daughter of Richard & Elizabeth (Tuthill) Edwards. Abigail m. (2) 1697, Capt. Thomas Stoughton of East Windsor.
iv. MARY, bapt. 9 June 1661; d. 23 Dec. 1713; m. 21 May 1679, as his second wife, WILLIAM BROWN who died 19 Oct. 1724, aged 78.
v. SARAH, b. 10 Apr. 1664; d. in childhood.
vi. ELIZABETH, bapt. 21 May 1665.
vii. REBECCA, b. 14 Nov. 1666.
viii. MERCY, b. 17 Dec. 1670.
ix. JOHN. b. 15 July 1672; d. young.

10. BARNABAS[5] LOTHROP (John[4], Thomas[3], Robert[2], John[1]) was baptized by his father in Scituate, Mass., 6 June 1636 and died in Barnstable 26 October 1715. He married (1) 1 December 1658 SUSANNA CLARK, daughter of Thomas & Susanna (Ring) Clarke of Plymouth. Her grandfather Thomas Clarke was mate of the Mayflower. SUSANNA died at Barnstable, 28 Sept. 1697 and BARNABAS married (2) widow ABIGAIL DODSON, who died in Boston, 21 Dec. 1715, aged 72. BARNABAS was probate judge, deputy and judge of common pleas in Barnstable.

Children (by first wife SUSANNA CLARK, all born in Barnstable):

i. JOHN[6], b. 7 Oct. 1659; d. Apr. 1666.
ii. ABIGAIL, b. 18 Dec. 1660; d. Oct. 1723; m. 1680, THOMAS STURGIS.
iii. BARNABAS, b. 22 Mar. 1662/3; d. 11 Oct. 1732; m. (1) 14 Nov. 1687, ELIZABETH HEDGE; m. (2) HANNAH CHIPMAN.

iv. SUSANNAH, b. 28 Feb. 1664/5; d. 9 Aug. 1726; m. 20 Oct. 1683, WILLIAM SHURTLEFF, son of William & Elizabeth (Lettice) Shurtleff, of Plymouth. William d. 4 Feb. 1729/30 and was bur. at Cole's Hill, first burying lot of Plymouth Puritans.

v. JOHN, b. 1667; d. 23 Oct. 1695; m. ELIZABETH GREEN of Charlestown. Elizabeth m. (2) 23 Dec. 1701, Thomas Crocker and d. 1 Aug. 1752, age 89.

vi. NATHANIEL, b. 23 Nov. 1669; d. 1700; m. BETHIA _____ who m. (2) 6 Nov. 1701, ROBERT CLAGHORN.

vii. BATHSHUA, b. 25 June 1671; m. SAMUEL FREEMAN.

viii. ANNA, b. 10 Aug. 1673; m. 1 Apr. 1691, EBENEZER LEWIS.

ix. THOMAS, b. 7 Mar. 1674/5; d. in Barnstable, 13 Oct. 1675.

x. MERCY, b. 27 June 1676; d. 3 July 1677.

xi. SARAH, m. _____ SKEFF.

xii. THANKFUL, b. 26 May 1679, bapt. 19 Sept. 1683; d. 2 June 1752; m. (1) _____ LOTHROP; (2) 25 Jan. 1699/00, JOHN HEDGE.

xiii. JAMES, bapt. 30 Mar. 1684; d. young.

xiv. SAMUEL, bapt. 16 June 1685; d. young.

11. ABIGAIL[5] LOTHROP (John[4], Thomas[3], Robert[2], John[1]) was baptized in Barnstable, 2 November 1639. She married in Plymouth, 7 October 1657 to JAMES CLARK, son of Thomas and Susanna (Ring) Clark. He was born in Plymouth about 1639 and died there between 25 November 1713 and 17 June 1730.[a]

Children (surname CLARK, born in Plymouth):

i. THOMAS[6], b. about 1660; d. in Plymouth, 1727; m. (1) in Yarmouth, 15 Feb. 1681/2, REBECCA MILLER, b. 7 Nov. 1663, and d. in Plymouth, 3 Apr. 1688. He m. (2) in Plymouth, 12 Feb. 1689/90, ELIZABETH CROW, daughter of John & Mehitable (Miller) Crow, who d. in Plymouth, 13 Nov. 1695. Thomas m. (3) 1697, SUSANNA MILLER, sister of his first wife. She was b. 26 July 1677; d. in Plymouth, July 1721.[b]

ii. SUSANNA, m. in Plymouth, 27 Oct. 1692, SAMUEL CORNISH, son of Edward Cornish, immigrant.

iii. ABIGAIL, m. in Plymouth, 6 June 1692, JOHN SUTTON.

iv. JOHN, b. about 1672; d. in Plymouth, 17 Jan. 1711/12; m. in Hingham, Mass., 14 May 1695, REBECCA LINCOLN, b. in Hingham, 11 Mar. 1673/4, daughter of Samuel & Martha Lincoln. Rebecca m. (2) in Cohasset, Mass., 24 June 1725, as his third wife, Israel Nichols, and she d. 4 Feb. 1754.[c]

v. JOANNA, b. about 1678; m. in Plymouth, 21 Dec. 1698, NATHANIEL HOLMES, son of Nathaniel and Mercy (Faunce) Holmes.

vi. JAMES, b. about 1680; d. in Plymouth, between 23 June 1748 and 2 Apr. 1750; m. in Plymouth, 8 June 1722, ANNA RIDER. He was a yeoman in Plymouth.[d]

vii. BATHSHEBA, b. about 1682; m. in Plymouth, 3 Jan. 1704/5, NICHOLAS LITCHFIELD, b. in Scituate, 7 Feb. 1680. Nicholas d. in Scituate, 1 May 1750, son of Josiah Litchfield.

NOTES

[a]Most information for this family from Arthur Hitchcock Radasch and Katharine Warner Radasch, *Thomas Clark Family* (So. Yarmouth, Mass., 1972) pp. 9-11.

[b]Ibid., p. 24.

[c]Ibid., p. 26.

[d]Ibid., p. 27.

12. BATHSHUA[5] (or Bathsheba) LOTHROP (John[4], Thomas[3], Robert[2], John[1]) was baptized in Barnstable, 27 February 1641 and died 8 January 1722/3, being buried in Dorchester burying lot. She married, probably about 1668, (1) BENJAMIN BALE, of Dorchester and later of Boston, mariner, son of Benjamin and Elizabeth (Patten) Bale. BENJAMIN was born in England, probably at Crewkerne, Somerset, about 1634 or later, and died between 16 December 1676 and 27 April 1680, when administration on his estate was granted to his widow. BATHSHUA married (2) between 18 September 1683 and 20 November 1691, as his second wife, ALEXANDER MARSH of Braintree, husbandman, who died 7 March 1697/8, aged about 70. She bore no children to her second husband.[a]

Children (surname BALE, by first husband):

i. BENJAMIN[6], b. in Dorchester about 1669; d. in Milton, Mass., Sept. 1753, aged 84; m. 27 June 1700, HANNAH HOLMAN, b. in Milton 15 Sept. 1688, daughter of Thomas and Abigail (Rigby) Holman.

ii. MERCY, b. in Boston, 17 July 1672; d. in Dorchester, 13 Aug. 1761; m. about 1690, SAMUEL TROTT, b. in Dorchester 27 Aug. 1660; d. 3 Aug. 1724, son of Thomas and Sarah Trott.

iii. JOHN, b. in Dorchester, 25 Feb. 1674/5; d. before 19 Aug. 1757; m. in Braintree, 26 Sept. 1710, ANNA CROSBY, bapt. in Braintree, 22 Feb. 1679, d. there 18 July 1727, daughter of Joseph and Sarah (Brackett) Crosby.

iv. MARY, b. in Dorchester, 23 Apr. 1677; d. between 26 Aug. 1709 and 19 Jan. 1713; m. in Braintree, 3 June 1697, SAMUEL BAXTER, b. about 1666, d. before 17 July 1744, son of John and Hannah (White) Baxter. He m. (2) 19 Jan. 1713 DEBORAH BRACKET, b. 15 Aug. 1685, daughter of James and Sarah (Marsh) Brackett of Hingham, Mass.

NOTES

[a]Information for BATHSHUA's family from Arthur Winfred Hodgman, "Recently Discovered Line of Descent from Rev. John Lothrop," *New England Historical and Genealogical Register* 86 (1932): 455-60.

13. JOHN[5] LATHROP (John[4], Thomas[3], Robert[2], John[1]) was born in Barnstable, 9 February 1644. He died in Barnstable 18/27 September 1727. He married in Plymouth (1) 3 January 1671/2 to MARY COBB, probably daughter of James & Mary (Tilson) Cobb of Scituate, where she was born 3 December 1653. He married (2) 9 December 1695, HANNAH, widow of Dr. John Fuller. She d. October 1738.

Children (by first wife, MARY COBB, all born in Barnstable):

i. JOHN[6], b. 5 Aug. 1673; d. a mariner in Boston 1716; m. ESTHER _____.

ii. MARY, b. 27 Oct. 1675; m. 8 Sept. 1697, JAMES HOWLAND.

iii. MARTHA, b. 11 Nov. 1677.

iv. ELIZABETH, b. 16 Sept. 1679; m. Nov. 1698, JAMES LEWES, son of James & Sarah (Lane) Lewes of Barnstable.

v. JAMES, b. 3 July 1681, bapt. 30 Mar. 1684; d. young.

vi. HANNAH, b. 13 May 1682/3; d. 3 Apr. 1747; m. in Barnstable 25 Dec. 1707, JOHN COBB, son of Sgt. James & Sarah (Lewes) Cobb, John being a resident of Barnstable, b. 20 Dec. 1677.

vii. JONATHAN, b. 14 Nov. 1684, bapt. 28 Jan. 1684/5; d. young.[a]

viii. BARNABAS, b. 22 Oct. 1686; d. between 3 Apr. 1756 and 4 May 1756; m. (1) 20 Feb. 1706, BETHIA FULLER who died 26 Oct. 1714, age 28 years; m. (2) 25 Dec. 1718, HANNAH CHIPMAN.

ix. ABIGAIL, b. 28 Apr. 1689, bapt. 12 May 1689.[b]

x. EXPERIENCE, b. 7 Jan. 1691/2, bapt. 29 Jan. 1693/4.[c]

Children (by second wife, HANNAH FULLER, all born in Barnstable):

xi. BATHSHUA, b. 19 Dec. 1696, bapt. 27 Dec. 1696, m. _____ WEBB.[d]

xii. PHEBE, b. Sept. 1701; m. ELISHA THACHER.

xiii. BENJAMIN, b. 8 Apr. 1704; d. before 1 Oct. 1787; m. (1) 22 Dec. 1727, EXPERIENCE HOWLAND, daughter of Thomas Howland of Plymouth. She was b. Nov. 1705 and d. in Plymouth, 5 Sept. 1748. He m. (2) widow MARY (HULLET) HEDGE who d. 3 June 1795, age 75.

NOTES

[a]"Scituate and Barnstable Church Records," *New England Historical and Genealogical Register* 10 (1856): 22.

[b]Ibid.:347.

[c]Ibid.:348.

[d]Ibid.:349.

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CHART 1

NO. 1 ON THIS CHART IS THE SAME AS NO. _____

ON CHART NO. _____

1 John LOTHROPP
BORN bapt 20 Dec 1584 Etton, Yorks, Eng
MARRIED 10 Oct 1610 Eastwell,Kent,Eng
DIED 8 Nov 1653 Barnstable,Barnstable,Mass

NAME OF SPOUSE

1. HOWSE, HANNAH
2. ANN _____

2 Thomas LOTHROPP
BORN 19 Jun 1536 Cherry Burton,York,Eng
MARRIED 2 Sep 1575
DIED bur 9 Oct 1606 Etton, York, Eng

3 Mary HOWELL
BORN
DIED bur 6 Jan 1587/8 Etton,York, Eng

4 Robert LOTHROPE
BORN calc. 1513 of Cherry Burton,York,Eng
MARRIED
DIED w.p. 20 Oct 1558 Cherry Burton,York,Eng

5 Ellen ASTON
BORN
DIED bur 8 Mar 1572/3 Cherry Burton,York,Eng

6 John HOWELL
BORN
MARRIED
DIED

7
BORN
DIED

8 John LOWTHROP
BORN calc 1480 of Cherry Burton,York,Eng
MARRIED
DIED

9 Margaret WADE
BORN
DIED

10 Thomas ASTON
BORN of Fole, Staffs, Eng
MARRIED
DIED

11
BORN
DIED

12
BORN
MARRIED
DIED

13
BORN
DIED

14
BORN
MARRIED
DIED

15
BORN
DIED

16 Roberti LOWTHROP — CONTINUED ON CHART _____
17 — CONTINUED ON CHART _____
18 John WADE — CONTINUED ON CHART _____
19 Margaret — CONTINUED ON CHART _____
20 — CONTINUED ON CHART _____
21 — CONTINUED ON CHART _____
22 — CONTINUED ON CHART _____
23 — CONTINUED ON CHART _____
24 — CONTINUED ON CHART _____
25 — CONTINUED ON CHART _____
26 — CONTINUED ON CHART _____
27 — CONTINUED ON CHART _____
28 — CONTINUED ON CHART _____
29 — CONTINUED ON CHART _____
30 — CONTINUED ON CHART _____
31 — CONTINUED ON CHART _____

SOURCES:

1. Brainerd, Thomas Chalmers. Ancestry of Thomas Chalmers Brainerd. Portland, Me.: The Anthoensen Press, 1948.
2. Huntington, Rev. Elijah Baldwin. A Genealogical Memoir of the Lo-Lathrop Family. Ridgefield, Conn.: Julia M. Huntington, 1884.
3. Salt Lake City. Genealogical Society of Utah. Culleton's of London: Genealogical Collection.

1 November, 1984

SELECTED FAMOUS DESCENDANTS

1) Louis Stanton Auchincloss (1917-) – Novelist.

2) Robert Bacon (1860-1919) – Secretary of State.

3) Frederick Augustus Porter Barnard (1809-1889) – President of Columbia U./namesake Barnard College.

4) Kingman Brewster, Jr. (1919-) – President of Yale U./Ambassador to Great Britain.

5) Oliver Cowdery (1806-1850) – Counselor to Mormon Prophet, Joseph Smith.

6) Harold Hart Crane (1899-1932) – Essayist.

7) Charlotte Saunders Cushman (1816-1876) – Actress.

8) Melville Weston Fuller (1833-1910) – Chief Justice of U.S. Supreme Court.

9) Franklin Henry Giddings (1855-1931) – Sociologist.

10) Daniel Coit Gilman (1831-1908) – Pres. of U.C.–Berkley/1st Pres. John's Hopkins U.

11) Zina Diantha Huntington (1821-1901) – Wife of Brigham Young.

12) Charles Edward Ives (1874-1954) – Composer.

13) George Frost Kennan (1904-) – Diplomat, Historian, Ambassador to U.S.S.R. & Yugoslavia.

14) Wayne Lyman Morse (1900-1974) – U.S. Senator.

15) John Lothrop Motley (1814-1877) – Historian & Diplomat.

16) Simon Newcomb (1835-1909) – Astronomer.

17) Georgia O'Keeffe (1887-) – Artist.

18) Frederick Law Olmsted (1822-1903) – Landscape architect (N.Y.C. Central Park and Chicago Lake Front) and author.

19) William Lyon Phelps (1865-1943) – Literary critic, Teacher, Man of Letters.

20) James Ford Rhodes (1848-1927) – Historian.

21) Marion G. Romney (1897-) – Mormon Apostle.

22) Charles Seymour (1884-1963) – Pres. of Yale U.

23) Amasa Leland Stanford (1824-1893) – Politician, Founder, Stanford University.

24) Nathan Eldon Tanner (1898-1982) – Canadian Diplomat, Mormon Apostle.

25) Frederick G. Williams (1787-1842) – Counselor to Mormon Prophet, Joseph Smith.

NAME INDEX

A

Achincloss, Louis Stanton 34
Adgate, Hannah 28
Thomas 28
Akyt/Akett, William 25
Ann 14, 26
Ansell, Mary 28
Arnold, Benedict ..... end piece
Ashton, Richard 24
Aston, Ellen 24, 33
Thomas 24, 33
Aspinwall, Mary Rebecca ..... end piece
Avery, Sarah ..... end piece

B

Bacon, Robert 34
Bale, Benjamin 31
Elizabeth 31
John 31
Mary 31
Mercy 31
Bancroft, Richard 8
Barker, Robert 12
Barnard, Frederick Augustus Porter 34
Barnet, Humphrey 10
Bartlett, Elizabeth ..... end piece
Bates, Elizabeth ..... end piece
Baxter, Hannah White 31
John 31
Samuel 31
Bell, Terrel Howard ..... end piece
Bethia 30
Bill, Lydia ..... end piece
Bingham, Emma ..... end piece
Jeremiah ..... end piece
Lemuel ..... end piece
Levi ..... end piece
Louisa ..... end piece
Lucus ..... end piece
Perry C. ..... end piece
Sarah M. ..... end piece
Bishop, Temperance ..... end piece
Bliss, Rebecca 28
Thomas 28
Bonham, Nicholas 27
Borden, Ellen ..... end piece
John ..... end piece
Sir Robert Laird ..... end piece
Boughton, George H. 19
Brackett, Deborah 31
James 31
Sarah Marsh 31
Brainerd, Dwight 26,28
Thomas Chalmers 26, 28, 33
Brett, Sylvia ..... end piece
Brewster, Kingman Jr. 34
Brown, William 29
Burke, Mr. 25
Burnett, Anna ..... end piece
Bush, George Herbert Walker ..... end piece
Prescott Sheldon ..... end piece
Samuel Prescott ..... end piece

C

Cannobie, Ralph 25
Carter, Jane 24, 25
Richard 24
Cawnsby, Ralph 25
Charlesi 9, 10
Child, Hannah ..... end piece
Mary ..... end piece
Chipman, Hannah 29, 31
Claghorn, Robert 30
Clark, Abigail 30
Bathsheba 30
Elizabeth 24, 25
James 30
Joanna 30
John 30
Clarke/Clark, Susanna 29, 30
Thomas 29, 30
Cobb, James (Sgt.) 31
John 31
Mary 31
Mary Tilson 31
Sarah Lewes 31
Cook, Robert Beilby 26
Coppendale, John 24
Copus, Matthew J. 8, 26
Cornish, Edward 30
Samuel 30
Cowdery, Oliver 34
Crane, Harold Hart 34
Crocker, Hannah 29
John 29
Mary Bodfish 29
Thomas 30
Crosby, Anna 31
Joseph 31
Sarah Brackett 31
Crow, Elizabeth 30
John 30
Mehitable Miller 30
Mr. 27
Crowe, Miss 27
Crowell, Edward 29
John Sr. 27
Cudworth, James 14, 19, 20
Culleton 24, 25, 33
Cushman, Anna ..... end piece
Charlotte Saunders 34

D

Dennes, Mr. 29
Dewey, George Martin ..... end piece
Thomas Edmund ..... end piece
Doane, Abigail 28
Deacon John 28
Dodson, Abigail 29
Doolittle, Abraham 28
Dulles, Allen Macy ..... end piece
Allen Welsh ..... end piece
John Foster ..... end piece

E

Eaton, Samuel 11, 20
Edgerton, Mary (Reynolds) 28
Edward I 7
Edward III 7
Edwards, Abigail 29
Elizabeth Tuthill 29
Richard 29
Elizabeth 8, 25
Emerson, John 26
Esther 31
Ewer, Sarah Larned 27
Thomas 27

F

Farrar, Sarah 27
Fay, Harriet Eleanor ..... end piece
Jonathan ..... end piece
Samuel Howard ..... end piece
Samuel Prescott Phillips ..... end piece
Fish, Thomas 20
Freeman, Samuel 30
French, Hannah ..... end piece
Capt. William 27
Fuller, (child) 27
Alfred Carl ..... end piece
Ann ..... 27, end piece
Anna 27
Bethia 31
Edward ..... 27, end piece
Elihu ..... end piece
Elizabeth 27
Florence 27
Hannah 27, 32
Hubert 27
John ..... 27, end piece
Dr. John 31
Leander Joseph ..... end piece
Lydia ..... end piece
Capt. Matthew 27
Mary 27
Melville Weston 34
Nathan ..... end piece
Samuel 27
Sarah 27
Shubael ..... end piece
Thomas ..... 27, 29, end piece
William ..... end piece

G

Gallande/Gallant, John 25
Gates, Lydia ..... end piece
Giddings, Franklin Henry 34
Gilman, Daniel Coit 34

Goehring, Walter R. 13, 16, 18, 20
Mrs. Walter R. 13, 16, 18
Goodwin, John 29
Gorham, Experience 29
Hannah Huckings 29
James 29
Grant, Jesse ..... end piece
Noah ..... end piece
Ulysses Simpson ..... end piece
Green, Elizabeth 30
"Griffin" 11, 12, 22

H

Hedge, Elizabeth 29
John 30
Mary Hullet 32
Heily, Mary 26
Hinckley, Anne ..... end piece
Arza Erastus 27
Gersham ..... end piece
Ira Nathaniel 27
John 27
Loren A. 27
Sarah Soole 27
Samuel 27
Hodgeson, Robert 24
Hodgman, Arthur Winfred 31
Holman, Abigail Rigbey 31
Hannah 31
Thomas 31
Holmes, Abiel ..... end piece
Mercy Faunce 30
Nathaniel 30
Oliver Wendell ..... end piece
Hooper, Ada Ripley ..... end piece
Hough, Hannah ..... end piece
Sarah Calkins 28
William 28
Howell, Elizabeth 24
John 24, 33
Mary 24, 25, 33
Howland, Experience 32
James 31
Susan ..... end piece
Thomas 32
Howse, Alice 8, 26
Hannah 8, 11, 22, 26, 33
John 8, 26, 28
Hull, Reverend Joseph 17
Huntington, Abigail ..... end piece
Rev. Elijah Baldwin 6, 20, 24, 26, 33
John 28
Julia M. 6, 20, 24, 33
Lydia ..... end piece
Martha ..... end piece
Zina Diantha 34

I

Ives, Charles Edward 34

J

Jacob, Reverend Henry ..... 9,10 (illus)
Jacobus, Donald Lines ..... end piece
James I 8, 9

K

Kennan, George Frost 34
Kiffin, William 11
King, Chas. D. 26
Kittredge, Henry 17

L

Laird, Eunice Jane ..... end piece
Larned, William 27
Laud, William 9, 10, 11, 20
Lawson, Dorothy 25
Lee, Harold Bingham ..... end piece
Lewes, James 31
Sarah Lane 31
Lewis, Ebenezer 30
Lincoln, Martha 30
Rebecca 30
Samuel 30
Lines, Henry ..... end piece
Ida Wilmot ..... end piece
Longfellow, Henry Wadsworth .. end piece
Lord, Hannah ..... end piece
Loveridge, Alexander Hamilton . end piece
Ambrose ..... end piece
Daniel Ambrose ..... end piece
Lilli Bell ..... end piece
John ..... end piece
William ..... end piece

LOTHROP, LATHROP, LOWTHROP, ETC.

Abigail[5] 16, 22, 26, 30
Abigail[6] ..... 28, 29, 31, end piece
Amy ..... end piece
Andrew[4] 25
Ann 14, 22, 26
Anna[6] 30
Anne[4] 25
Anne[5] 22, 26
Anne[6] ..... 28, end piece
Azel ..... end piece
Barbara[5] 22, 26
Barnabas[5] ..... 14, 22, 26, 29, end piece
Barnabus[6] 29, 31
Batholomew[4] 25
Bathsheba[5] 31
Bathshua[5] 22, 26, 30, 31
Bathshua[6] 30, 32
Benjamin ..... end piece
Benjamin[5] 22, 26, 29
Benjamin[6] 29, 32
Bethiah[6] ..... 27, end piece
Caroline ..... end piece
Catherine[4] 25
Charles ..... end piece
Charles Leonard 20, 27, 28
Daughter[2] 24
Daughter[5] 22, 26
Daughter[6] 29
Ellen 24
Elizabeth ..... 29, end piece
Elizabeth[4] 25
Elizabeth[6] ..... 29, 31, end piece
Erastus ..... end piece
Experience[6] 31
Hannah ..... end piece
Hannah[6] 27, 29, 31
Harriet Wadsworth ..... end piece
Hope[6] 29
Isabell[4] 25
Israel[6] ..... 28, end piece
James[6] 30, 31
Jane[4] 25
Jane[5] ..... 14, 22, 26, 27, end piece
John ..... end piece
John[1] 7, 24, 26, 27, 28, 29, 30, 31, 33
John[3] 24
John[4] 25, 26, 27, 28, 29, 30, 31, 33
John[5] ..... 14, 22, 26, 31, end piece
John[6] ..... 30, 31, end piece
Jonathan[6] 31
Joseph[4] 25
Joseph[5] 22, 26, 28
Joseph[6] ..... 29, end piece
Julia ..... end piece
Lawrence[3] 24
Lawrence[4] 25
Lothrop, Mr. 30
Lucy[4] 25
Margaret[3] 24
Margaret[4] 25
Mark[4] 25
Martha[6] ..... 28, 29, 31, end piece
Martin[4] 25
Mary ..... 25, end piece
Mary[4] 25
Mary[6] ..... 27, 29, 31, end piece
Meletiah[6] ..... 27, 29, end piece
Mercy[6] 29, 30
Nathaniel ..... end piece
Nathaniel[6] 30
Phebe[6] 32
Rebecca ..... end piece
Rebecca[6] 29
Richard 7, 25
Richard[4] 25
Robert 7
Robert[2] ... 7, 24, 26, 27, 28, 29, 30, 31, 33
Robert[4] 25
Roberti 24, 33
Ruth ..... end piece
Samuel[5] ..... 14, 22, 26, 28, end piece
Samuel[6] 28, 29, 30
Sarah[6] 28, 29, 30
Simon ..... end piece
Son[5] 22, 26

Susannah[6] ..... 30, end piece
Temperance ..... end piece
Thankful[6] 30
Thomas ..... end piece
Thomas[3] ..... 7, 24, 26, 27, 28, 29, 30, 31, 33, end piece
Thomas[4] 25
Thomas[5] ..... 14, 20, 22, 25, 26, 27, end piece
Thomas[6] 27, 29, 30
Walter 7
William[3] 25

M

McMullin, Phillip W. 12, 15, 17
Mack, Lucy ..... end piece
Marriott, David Daniel ..... end piece
Raymond Daniel ..... end piece
Marsh, Alexander 31
Martha 29
"Mayflower" 29
Merrill, Dina ..... end piece
Miller, Rebecca 30
Susanna 30
Mixer, Isaac Jr. 27
Morgan, Dorothy Parke 28
John Pierpont ..... end piece
Joseph Lieut. 28
Morse, Julia Ann ..... end piece
Street H. (Moss) ..... end piece
Wayne Lyman 34
Morton, Nathaniel 11, 19
Moss, Joel ..... end piece
John ..... 28, end piece

N

Newcomb, Simon 34
Nichols, Israel 30
Ningret 14
Nivers, Mary ..... end piece
North, Sarah ..... end piece

O

O'Keefe, Georgia 34
Olmstead, Frederick Law 34
Otis, Amos 18

P

Pattison, Ann 25
Pearson, John 29
Perkins, Deacon Joseph 28
Hannah ..... end piece
Martha Morgan 28
Phelps, William Lyon 34
Pope, Charles Henry 20
Post, Charles William ..... end piece
Marjorie Meriwether . end piece
Pratt, Anne Amelia ..... end piece
Christopher ..... end piece
Helaman ..... end piece
Jared ..... end piece
Obadiah ..... end piece
Parley Parker ..... end piece
Prence, Governor Thomas 15, 20

R

Radasch, Arthur Hitchock 30
Katharine Warner 30
Rhodes, James Ford 34
Richard II 7
Rider, Anna 30
Ripley, Adeline Denny ..... end piece
James Wolf ..... end piece
Ralph ..... end piece
Romney, Marion G. 34
George ..... end piece
Roosevelt, Franklin Delano ..... end piece
James ..... end piece
Rowley, Mehitable 27
Moses Sr. 27
Rowood, Thomas 25
Royce, Isaac 28
Martha ..... end piece
Nathaniel 28
Robert 28
Ruth 28

S

Savage, James 28
Scudder, Elizabeth 28
Mary 28
Mercy 28
Thomas 28
Seymour, Charles 34
Shurtleff, Elizabeth 30
Susanna ..... end piece
William 30
Skeff 30
Smith, Joseph ..... end piece
Soper, Elizabeth Hood 27
Thomas 27
Spilsbury, John 11
Spock, Benjamin McLane ..... end piece
Squire, John Traviss 26
Standish, Capt. Miles 26, 27
Stanford, Amasa Leland 34
Stearns, John 27
Stevenson, Adlai Ewing III ..... end piece
Stiles, Ezra 13, 20
Stoughton, Mildred Louise ..... end piece
Capt. Thomas 29
Sturgis, Daniel ..... end piece
Lucretia ..... end piece
Thomas ..... 29, end piece
Sutton, John 30
Swain, Henry 29

T

Tanner, Nathan Eldon 34
Taylor, Joseph 27
Thacher, Elisha 32
Thompson, Joseph 28
Lesba Lewis 20
Tiffany, Lewis Comfort ..... end piece
Tomlinson 10
Tracy, Charles ..... end piece
Frances Louise ..... end piece
Jared ..... end piece
William Gedney ..... end piece
Trott, Sarah 31
Samuel 31
Thomas 31

V

Van de Weyer, Eleanor ..... end piece

W

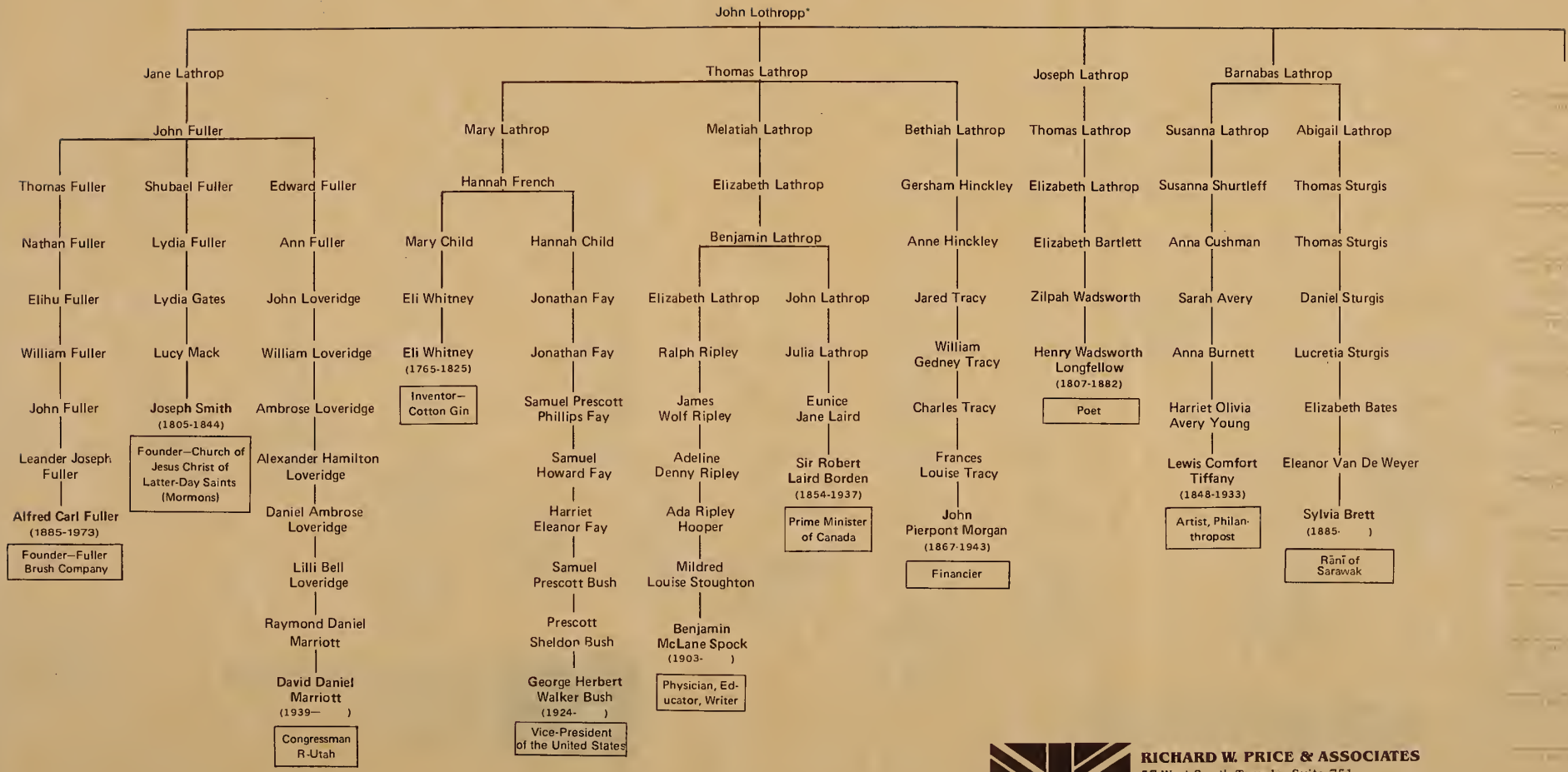
Waddington, John 10, 20
Wade, John 24, 33
Margaret 24, 33
Wadsworth, Zilpah ..... end piece
Waterhouse, Elizabeth 28
Isaac 28
Sarah Pratt 28
Waterman, Hannah ..... end piece
Webb, Mr. 32
Whiting, John ..... end piece
John Leffingwell ..... end piece
John Tolman ..... end piece
Mary DeGama ..... end piece
Whitney, Eli ..... end piece
Williams, Frederick G. 34
John 27
Joseph 27
Winn, Arthur T. 24, 26
Winslow, Harriet Lathrop ..... end piece
Winthrop, John 11, 12, 20
Woodruff, Aphek ..... end piece
Dinah ..... end piece
Joseph ..... end piece
Wilford ..... end piece
Wykam, Mr. 25

Y

Young, Harriet Olivia Avery ..... end piece

PLACE INDEX

All Saints, Surrey 26
Barnstable, Mass 12, 13, 15, 16, 17, 18, 19, 20, 22, 26, 27, 28, 29, 30, 31, 32, 33
Bennington, Hertfordshire 8
Beverley, Yorkshire 25
Billerica, Mass 27
Black Friars, London 10, 20
Boston, Mass. . 11, 20, 22, 27, 28, 29, 30, 31
Braintree, Mass 31
Bridlington, Yorkshire 7
Cambridge University 7
Canterbury, Kent 8
Cape Cod, Mass 15, 16
Charlestown, Mass 29
Checkley, Staffordshire 24
Cherry Burton, Yorkshire . 7, 24, 25, 26, 33
Cohasset, Mass 30
Coles Hill, Mass 29
Copp's Hill, Mass 29
Crewkerne, Somerset 30
Dorchester, Mass 30, 31
Dover, Mass 17
Duxbury, Mass 26
East Haddam, Conn 27
East Riding, Yorkshire 8, 24, 25
East Windsor, Conn 29
Eastrop, Yorkshire 24
Eastwell, Kent 8, 26, 27, 28, 29, 33
Egerton, Kent 8, 20, 22, 26, 27
England 26
Etton, Yorkshire 7, 22, 24, 25, 26, 33
Fole, Staffordshire 24, 33
Goodramgate, York, Yorkshire 26
Hartford, Conn 29
Haverhill, Mass 27
Hingham, Mass 30, 31
Holy Trinity, York, Yorkshire 25
Isles of Shoals, Mass 17
Kent, England 18
Lambeth Marsh, Surrey 11
London, England 7, 8, 11, 12, 18
Lowthorpe, Yorkshire 6, 7
Marion, Plymouth, Mass 15
Mattakeese, Mass 15, 16
Milton, Mass 31
New London, Conn 14, 28
Newgate Prison, London 10
North Cove, Yorkshire 25
Norwich, Conn 27, 28
Pequot, Conn 28
Plymouth, Mass . 14, 15, 28, 29, 30, 31, 32
Queen's College, Cambridge 8, 20, 25
St. Martin's, Lowthorpe, Yorkshire 6
Scituate, Mass 12, 13, 14, 15, 16, 18, 19, 20, 22, 26, 27, 29, 30, 31, 32
South Dalton, Yorkshire 24
Southwark, Surrey 8, 22
Sturgis Library, Barnstable, Mass 12
Tunbridge Wells, Kent 26
Wallingford, Conn 28
Wandsworth, Surrey 26
Wareham, Plymouth, Mass 15
Watertown, Mass 27
West Barnstable, Mass 16
Weymouth, Mass 17
Whepsted, Suffolk 7
Winchester Palace, Southwark, Surrey ... 20
Yarmouth, Mass 17, 27



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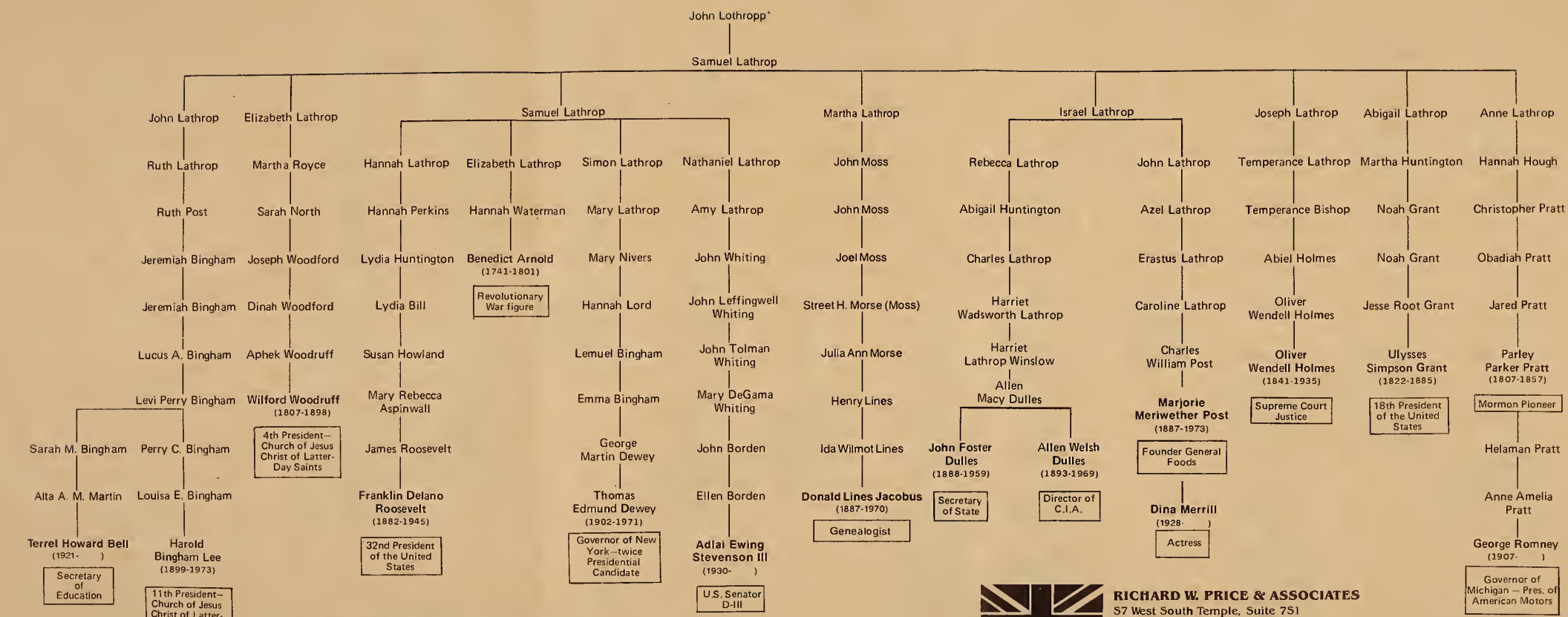

*John Lothropp, patriarch to this family, spelled his name Lothropp. His children and descendants used variant spellings, the majority being Lathrop or Lothrop. To standardize, the spelling Lathrop has been used on this pedigree.

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